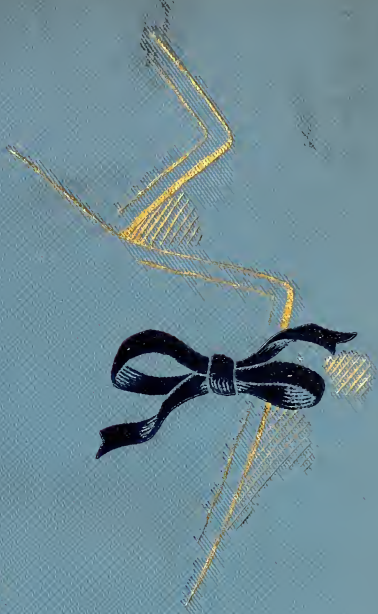

The Blue Ribbon

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Yours Faithfully

THE BLUE RIBBON

What Thomas Edward Murphy has Done for the Promotion of Personal Temperance

WITH SOME ACCOUNT OF THE WORK OF HIS FATHER, FRANCIS MURPHY, AND OF HIS BROTHER, WILLIAM J. MURPHY

BY

ARTHUR REED KIMBALL

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To

Mrs. THOMAS EDWARD MURPHY,

WHO, UNDER THE TRYING GAZE OF THOUSANDS, HAS
LIVED A LIFE OF TRUE WOMANLY RESERVE
AND EFFECTIVE WOMANLY INFLUENCE,
THIS LITTLE BOOK IS AFFEC-
TIONATELY INSCRIBED.

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THE BLUE RIBBON.

CHAPTER I.

THE GREAT SOCIAL CHANGE OF WHICH THE BLUE RIBBON IS TYPICAL.

In the year 1887, the jubilee year of Queen Victoria, Walter Besant, the well-known novelist and philanthropist, the man whose good fortune it was to originate the People's Palace, brought out a book entitled "Fifty Years Ago." The idea of the book is to contrast the life of the English people in 1837, when the Queen ascended the throne, with what it was fifty years after in the Queen's jubilee year.

The book naturally and appropriately opens with a sketch of the conspicuous points of difference distinguishing the life then from the life to-day. "Rank was still held in the ancient reverence," writes Mr. Besant; "religion was still that of the eighteenth century Church; the rights of labor were not yet recognized; there were no trades' unions; there were no railways to speak of; nobody traveled except the rich; their own country was unknown to

the people; the majority of country people could not read or write; the good old discipline of Father Stick and his children, Cat-o'-Nine-Tails, Rope's End, Strap, Birch, Ferule, and Cane, was wholesomely maintained; landlords, manufacturers, and employers of all kinds did what they pleased with their own; and the Blue Ribbon was unheard of."

In this last little sentence of seven words a great historical fact has been compressed. The idea of traveling thousands of miles by railway, of recognition of the rights of laboring men, or of modern methods of pedagogy, would have been no less strange to the people of the young queen's reign than the idea of voluntary total abstinence from all alcoholic beverages. The man who had then predicted the great influence of the modern temperance movement would have been counted by his neighbors a visionary lunatic, as surely as if he had predicted that people across the water in America would travel a thousand miles from New York to Chicago in twenty hours.

The symbol of this great change is the Blue Ribbon. That is the contribution of Francis Murphy to the nomenclature at least of the temperance movement. The Blue Ribbon is the "outward and visible sign of an inward and spiritual state," and as such is now recognized on two continents.

The question is sometimes asked, What has

temperance reform accomplished after all? Saloons still abound in all large cities; one of the chief duties of the policeman is still to keep the streets clear of drunkards; the dockets of the petty courts are still crowded with prosecutions for breaches of the peace and other misdemeanors due to the drink habit; the judges and juries of the higher courts are still kept busy with trials for murder and other terrible crimes originating from the same cause; prisons are still filled with the victims of alcohol, and among the inmates of insane asylums are not a few of alcohol's other victims; the expense thus entailed upon society amounts, directly and indirectly, to millions on millions of dollars annually; the drinking habits of society and of the poorer classes still continue apparently unchecked; some are tempted to state that the drinking of alcohol, in one form or another, is becoming on the whole more general, and is even extended to localities which have been free from it in the past.

This picture, though no doubt exaggerated, is dark enough when viewed only in its truthful aspects. It is a dark enough picture to warrant at times a feeling of hoplessness. But there is, as all appreciate who have studied the subject historically, a brighter side. To appreciate this brighter side we must look back and see how far the world, our modern world, has traveled since the first quarter of the cen-

tury, when a systematic agitation of the duty of total abstinence was inaugurated.

Let us then turn back for a moment and see what was the condition of English society when Queen Victoria ascended the throne, when, as Mr. Besant says, "the Blue Ribbon was unheard of." In this same history of "Fifty Years Ago," Mr. Besant, including himself among the early subjects of the Queen, writes: "My friend, there is one thing in which we of the Thirties do greatly excel you of the Eighties. We can eat like plowboys, and we can drink like draymen. As for your nonsense about Apollinaris water, we do not know what it means; and as for your not being able to take a simple glass of port, we do not in the least understand it. Not take a pint of port? Man alive! we can take two bottles, and never turn a hair." What a measure of change is that one allusion to Apollinaris water! When one stops to think of the universality of its table use or that of other mineral waters, and when one takes into consideration the amount of alcoholics thus displaced as a table beverage, one feels that this small fact bears eloquent testimony to the change in the drinking habits of society.

Mr. Besant goes into particulars in an interesting manner. "As regards drink," he says, "—a question almost as delicate as that of religion—when it is reported that in London

alone £3,000,000 were spent every year in gin, it seems a good deal of money to throw away with nothing to show for it. As for rum, brandy, and Hollands, the various forms of malt liquor, fancy drinks, and compounds, I shall speak of them more at length in discussing taverns. Suffice it here to call attention to the fact that there was no Blue Ribbon worn. Teetotalers there were, it is true, but in very small numbers; they were not yet a power in the land; there was none of the everlasting dinning about the plague spot, the national vice, and the curse of the age, to which we are now accustomed. Honest men indulged in a bout without subsequent remorse."

In discussing taverns, Mr. Besant says: "It is the fashion to lament the quantity of money still consumed in drink. But our drink bill is nothing in proportion, compared with that of fifty years ago. Thus, the number of visitors to fourteen great gin shops in London was found to average 3000 each per diem; in Edinburgh there was a gin shop for every fifteen families; in one Irish town of 800 people there were 88 gin shops; in Sheffield, thirteen persons were killed in ten days by drunkenness; in London there was one public house to every fifty-six houses; in Glasgow, one to every ten. Yet it was noted at the time that a great improvement could be observed in the drinking habits of the people. In the year 1742, for in-

stance, there were 19,000,000 gallons of spirits consumed by a population of 6,000,000—that is to say, more than three gallons a head every year; or, if we take only the adult men, something like twelve gallons for every man in the year, which may be calculated to mean one bottle in five days. But a hundred years later the population had increased to 16,000,000, and the consumption of spirits had fallen to 8,250,000 gallons, which represents a little more than half a gallon, or four pints a head in a year. Or taking the adult men only, the average was two gallons and one-sixteenth a head, so that each man's pint bottle would have lasted him for three weeks. In Scotland, however, the general average was twenty-seven pints a head, and, taking adults alone, thirteen gallons and a half a head; and in Ireland six and a half gallons a head. It was noted, also, in the year 1837, that the multiplication of coffee houses, of which there were 1600 in London alone, proved the growth of more healthy habits among the people.

"But," continues Mr. Besant, "though there was certainly more moderation in drink than in the earlier years of the century, the drink bill for the year 1837 was prodigious. A case of total abstinence was a phenomenon; the thirst for beer was insatiable; with many people, especially farmers, beer was taken with breakfast. Even in my own time—that is to say,

when the Queen has been reigning for one-and-twenty years or so—there were still many undergraduates at Cambridge who drank beer habitually for breakfast, and at every breakfast party the tankard was passed around as a finish. Every farmhouse, every large country house, and many townhouse keepers brewed their own beer, just as they made their own wines, their own jam, and their own lavender water. Beer was universally taken with dinner; even at great dinner parties some of the guests would call for beer, and strong ale was always served with the cheese. After dinner, only port and sherry, in middle class houses, were put upon the table. Sometimes Madeira or Lisbon appeared, but, as a rule, wine meant port or sherry, unless, as it sometimes happened, it meant cowslip, ginger, or gooseberry. Except among the upper class, claret was absolutely unknown, as were Burgundy, Rhine wines, Sauterne, and all other French wines. Champagne was regarded as the drink of the prodigal son. In the family circle it never appeared at all, except at weddings, and perhaps on Christmas Day. In fact, when people spoke of wine in those days, they generally meant port. They bought port by the hogshead, had it bottled and laid down."

Coming to the stronger beverages and their use in the year 1837, Mr. Besant writes: "As for the drinking of spirits, it was certainly much

more common than it is now. Among the lower classes gin was the favorite—the drink of the women as much as of the men. Do you know why they call it 'blue ruin'? Some time ago I saw, going into a public house, somewhere near the West India Docks, a tall lean man, apparently five-and-forty, or thereabouts. He was in rags; his knees bent as he walked, his hands trembled, his eyes were eager. And, wonderful to relate, the face was perfectly blue —not indigo blue, or azure blue, but of a ghostly, ghastly, corpse-like kind of blue, which made one shudder. Said my companion to me, 'That is gin.' We opened the door of the public house and looked in. He stood at the bar with a full glass in his hand. Then his eyes brightened, he gasped, straightened himself and tossed it down his throat. Then he came out, and he sighed as one who has just had a glimpse of some earthly paradise. He walked away with swift and resolute step, as if he purposed to achieve something mighty. Only a few yards farther along the road, but across the way, there stood another public house. The man walked straight to the door, entered, and took another glass, again with the quick gasp of anticipation, again with that sigh, as of a hurried peep through the gates barred with the sword of fire This man was a curious object of study. He went into twelve more public houses, each time with greater

determination on his lips, and greater eagerness in his eyes.

"The last glass, I suppose, opened these gates for him and suffered him to enter, for his lips suddenly lost their resolution, his eyes lost there luster, he became limp, his arms fell heavily—he was drunk, and his face was bluer than ever. This was the kind of sight which Hogarth could see every day when he painted 'Gin Lane.' It was in the time when drinking shops had placards stuck outside to the effect that one might get drunk for a penny, and blind drunk for twopence. Next to gin, rum was the most popular. Its effects in the good old days were wonderful and awe-inspiring. It was the author and creator of those flowers now almost extinct, called grog-blossoms. You may see them depicted by the caricaturists of the Rowlandson time, but they survived until well past the middle of the century. The decay of the rum habit is marked in many other ways. Formerly, the toper half filled a thick, short rummer with spirit and poured upon it an equal quantity of water. The modern toper goes to a bar, gets half a wineglass of Scotch whisky, and pours upon it a pint of Apollinaris water. The ancient drank his grog hot, and with lemon and sugar, and sometimes spice. This made a serious business of the nightly grog. The modern takes his cold, even with ice, and without any addition of lemon.

Indeed, he squashes his lemon separately, and drinks the juice in Appollonaris, without any spirit at all, a thing abhorrent to his ancestor."

This, then, is the picture of England as it was when Victoria ascended the throne. The contrast between that England and the England of to-day, great as is to-day the curse of the drink habit, speaks for itself of the change wrought in public opinion by the agitation of the temperance question. And it is not a picture drawn by one who is himself a total abstinence advocate. Mr. Besant, at least so far as his personal habits go, is a man who believes in the moderate use of intoxicants; and, so far as his publicly expressed opinion goes, there is nothing to warrant us in placing him among the advocates of total abstinence for others. For this reason the picture which he has drawn of the prevalence of the drink habit in an earlier England is all the more significant and impressive.

What was true of England early in the century, was equally true of America. The Rev. Dr. A. A. Miner, in a recent magazine article, thus describes the situation as it was on this side of the water: "Seventy-five years ago everybody drank. In towns of a thousand inhabitants a barrel of New England rum would be 'on tap' at early morn and be sold out entire before breakfast. A score or two of drunkards would be the daily decoration of the

village taverns. The clergy and the deacons, with the rank and file of the church members, deemed it no disgrace to be more or less disguised with liquor even on public occasions. Ministers would tottle forth, weak in the knees, at dedications, installations, christenings, and funerals, deporting themselves as grateful visitors to the well-laden sideboards."

In proof of this Dr. Miner quotes the testimony given by the Rev. Dr. John Todd of Pittsfield in 1867, before a special committee of the Massachusetts legislature, that at the first funeral he attended as a minister they had rum or brandy sling, "and handed it around, first to the minister and then to the mourners to comfort them, and the bearers had a room by themselves. . . On one occasion, in a town he could mention, after the funeral service and before the coffin was carried out, they had the tumblers and decanters on the table and on the coffin, and were sweetening and mixing the liquor."

Corroborative evidence in abundance is easily accessible to show that such a statement of the drinking habits of society early in the century is not in the least exaggerated.

It may be interesting to review hastily some of the earlier movements by which the tone of society was improved and the initiative given toward the adoption of a higher social standard. What is believed to be the first temperance

society of modern times is mentioned in the *Federal Herald*, a newspaper of Lansingburgh, N. Y., in its issue of July 13, 1789, in these words: "Upwards of two hundred of the most respectable farmers of the county of Litchfield, Conn., have formed an association to discourage the use of spirituous liquors, and have determined not to use any kind of distilled liquors in doing their farming work the ensuing season." During the next ten years or more various sermons were preached and tracts issued urging the necessity of temperance reform. In 1805 a number of paper manufacturers in Philadelphia, noticing the misery caused among their employees by the use of intoxicants, agreed to put forth every possible effort, to quote Watson, the historian of Philadelphia, "to restrain and prohibit the use of ardent spirits in their respective mills." The formation of the second modern temperance society followed shortly after the agreement of these Philadelphia manufacturers. It was instituted at Moreau, Saratoga County, N. Y., April 13, 1808. It was a social union, formed for the purpose of suppressing the tyranny of social custom. Its influence was largely local, but it indicated the direction in which good men's minds were turning all over the country.

Coming down to 1811 we find that steps were taken almost simultaneously at Philadelphia and Litchfield to mitigate the more

terrible manifestations of the evil. In Philadelphia Dr. Rush, a physician who had been issuing pamphlets on the subject, appeared before the General Assembly of the Presbyterian Church, and urged the necessity of arousing the public mind to the imminent danger. As a result the Assembly appointed a committee composed of well-known clergymen and laymen, who were instructed "to devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the more numerous and threatening mischiefs which are experienced throughout our country." The report presented by this committee, and adopted by the Assembly, consisted principally of an appeal to all ministers to preach strong sermons upon the duty of temperance—but not by temperance meaning total abstinence.

In that same year at Litchfield the General Association of Connecticut (Congregational) appointed a committee for a similar purpose. The following year that committee reported that they found the evil tremendous and steadily increasing, but had no remedy to suggest. This impotent report aroused that lion-hearted preacher and theologian, the Rev. Dr. Lyman Beecher. He thus tells the story in his own words: "Blood started from my heart when I heard this, and I arose instantly and moved that another committee of three

be appointed to report at this meeting on ways and means of arresting the tide of intemperance. This was immediately done. I was chairman, and on the following day brought in the report, and it was the most important paper that I ever wrote."

This report is noteworthy for its mildness from our modern point of view. It recommended: First, preaching on the subject; second, abstaining from the use of ardent spirits at ecclesiastical meetings; third, for church members, abstaining from unlawful traffic in ardent spirits, and from the fashion of furnishing them to guests on occasion of social visits; fourth, for parents, abstaining from the ordinary use of ardent spirits in the family; fifth, for employers, abstaining from giving liquor to employees, other and better drinks and additional money being substituted. Dr. Beecher excuses the mildness of this report when he says: "I was not headstrong then, but I was heart strong. We did not say a word about wine, because we thought that it was best in this sudden onset to tackle that which was most prevalent and deadly, and that it was as much as would be safe to take hold of one such dragon by the horn without tackling another. However, we resolved upon abstaining from wine, and generally did so in our families." Dr. Beecher records that as a result of this movement there was a notable diminu-

tion in the general use of intoxicants. The way was thus prepared for the true temperance movement, the total abstinence movement.

This beginning at Litchfield led, in 1813, to the formation of the Massachusetts Society for the Supression of Intemperance. This society included in its membership men of the highest character and social influence. Its avowed object, however, was simply to discountenance the "too free use of ardent spirits." It made but little headway because of the mildness of its policy. At this time, too (1812), the Consociation of Fairfield County, Connecticut (Congregational), began the work of reform within its own body, excluded spirituous liquors from its meetings, and published an appeal against the drinking usages of society. This appeal is supposed to have been written by the Rev. Heman Humphrey, afterward president of Amherst College. It is noteworthy not only for its authorship, but because it contains one of the earliest of recorded utterances distinctly favoring total abstinence. It says: "The remedy we would suggest, particularly to those whose appetite for drink is strong and increasing, is a total abstinence from the use of all intoxicating liquors. This may be deemed a harsh remedy, but the nature of the disease absolutely requires it."

During the years 1817 and 1818 considerable

progress was made in the matter of temperance all along the seaboard of New England, but the year 1826 marked an epoch in the advance of the reform. It was in this year that the Rev. Justin Edwards started an agitation which led to the organization of the American Temperance Society, which, it will be noted, was something more than a mere local or State organization. The pledge of this Society was total abstinence from ardent spirits, but not from all spirituous liquors. In this year, too, the Rev. Dr. Calvin Chapin of Rocky Hill, who was prominently identified with temperance work in Connecticut, took more advanced ground than had hitherto been occupied by temperance leaders. In a series of papers in the *Connecticut Observer* (now the *Hartford Courant*) he advocated abstinence even from wine, beer, ale, and cider. This seemed extreme radicalism to many of his fellow-workers, but it set temperance people to thinking along progressive lines.

It was in 1826 also that Dr. Lyman Beecher preached in Litchfield his famous "Six Sermons" on temperance, which stirred the popular pulse as it had never been stirred before on this question. They had not been premediated. The wife of a favorite family in his congregation had appealed to him for help in saving a member of it who was fast going to perdition. Dr. Beecher supposed her to refer to her

father. He was inexpressibly shocked to find that her husband, too, was addicted to the habit, and was in great danger.

Aroused by this discovery, he put into immediate action a plan, which had long lain dormant in his mind, for a series of temperance sermons, and sent forth his message from a heart and brain fused to white heat. He says of these sermons: "I wrote under such a power of feeling as never before or since. I never could have written them under other circumstances. They took hold of the whole congregation. Sabbath after Sabbath the interest grew, and became the most absorbing thing ever heard of before."

The impassioned rhetoric of these sermons has perhaps never been surpassed in the history of temperance appeal. Room must be made for this one short typical extract: "What if the cold blood oozed out and stood in drops upon the walls, and by preternatural art all the ghastly skulls and bones of the victims destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane, following the track of the ship engaged in the commerce, walking the waves, flitting athwart the deck, sitting upon the rigging, and sending up from the hold within and the waves without, groans and loud laments and wailings! Who would attend such stores? Who would labor in such distill-

eries? Who would navigate such ships? Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentations and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath the wailings of the damned whom the commerce in ardent spirits had sent thither, these tremendous realities, assailing our senses, would invigorate our conscience and give decision to our purpose of reformation. But these evils are as real as if the stones cried out of the wall, and the beams answered it; as real as if day and night wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows; and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud laments. They are as real as if the sky overhead collected and brought about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailings of despair to come up from beneath." It is no marvel that such weird intensity as this should have left an impress on the beginning of the temperance agitation which time can never obliterate.

Although the first American temperance society had been formed in 1826, the first

national temperance convention was not held until 1833. The place was the City of Philadelphia, and the date was May 24.

There were 440 delegates present, representing nineteen States and one Territory. These delegates included the foremost workers and thinkers in the new reform. The resolutions adopted showed that the influences we have noted were doing their work, and declared that it was expedient to adopt the total abstinence pledge as soon as possible. But it was not until three years later at the second national temperance convention, which was held in Saratoga, that this declaration of expediency was given actual effect in the only consistent temperance position. By that convention a resolution, championed by Dr. Beecher and others, was unanimously adopted, declaring that henceforth the pledge of temperance should be total abstinence from *all* intoxicating liquors. The temperance reform in the United States was now finally organized on a permanent basis, and for effective, lasting work. In New York State there were at this time, or soon after, some 1200 total abstinence societies, with a membership approximating 130,000. In New England more than half the population of many towns and villages was included in the membership of similar societies. In short, from this time on the temperance movement developed naturally and steadily.

It only remains to say, so far as the United States is concerned, a passing word on the Washingtonian movement, which, in time, pressed so closely upon the movement we have been considering as to be almost a part of it. This movement had its origin in Baltimore in April, 1840. A club of six inebriates, which had regular meetings in a tavern, appointed a committee one night to go and hear a noted temperance lecturer who was speaking in the city. The committee brought back a report in favor of temperance, and, in the discussion which followed, the landlord of the tavern took a lively part, denouncing all temperance lecturers as hypocrites. This provoked opposition and argument, the result being that those six inebriates formed themselves into a total abstinence society on the spot, and adopted the name of "The Washington Society." Naturally so extraordinary an event was reported everywhere the country over, and, wherever it was reported, it set other drinking men to thinking, and led to the formation of similar clubs. The time was ripe for the success of the Washingtonian movement. Previous movements had made a deep impression. Statistics show that in 1840 not one-half the quantity of distilled spirits was consumed by each person in the United States that had been consumed nine years earlier.

There was a novelty in the new movement

which proved "catching," and added greatly to its effectiveness. The Washingtonians made much use of personal experience. This was a unique departure from the conventional method of sermon and studied appeal. The reclaimed drunkard arose and told the story of his new moral life, and that story in its homely statement of actual fact went straight to the hearts of his listeners with a newly discovered power. The mistake of the Washingtonians was in repudiating an alliance with other temperance reformers, and especially with clergymen and the religious element. Christian men in turn were thus driven to withdraw their co-operation. The permanent influence of the movement thus, unfortunately, proved much shorter lived than it should have been. But the statistics of what it accomplished, when in the full sweep of its influence, are truly remarkable.

In New York, New Jersey, and Delaware, 34,000 signatures to the Washingtonian pledge were obtained, many being those of confirmed inebriates. In Boston the Washingtonians numbered 6000; in New Orleans, 6000; in Mobile, 2000; in Ohio, 60,000; in Kentucky, 30,000; and in Pennsylvania, 29,000. These figures give some idea of what this unique movement accomplished while it lasted.

Leaving America and turning our attention to the other side of the water we find, what will appear at first sight very strange, that

Ireland was the first European country in which the temperance doctrine took root. In 1818, one Jeffery Sedwards, a nailer of Skibbereen, County Cork, who had probably in some way heard of the American movement, became an abstainer. He induced others of his companions to join him, and they formed a society which was governed by written rules, and had monthly meetings. In 1824 they built what was probably the first temperance hall in the world. It was 50 feet long by 20 wide, and 16 feet high. This modest structure was for the sole use of this abstinence society. From it the members made missionary excursions into the surrounding towns, and sometimes as many as 500 walked in their processions.

A little later than this several distinct associations of separated regions sprang up of themselves, apparently, at least, without concert. Men's minds were turning naturally to the subject, and simultaneous results were produced without mutual suggestion. This is in accordance with the law which Renan, the French savant, lays down when he says: "The history of the human mind is full of strange coincidences, which cause very remote portions of the human species, without communication with each other, to arrive at the same time at almost identical ideas and imaginations. . . We should say there are great moral influences running through the world like epidemics, with-

out distinction of frontier and of race. The interchange of ideas in the human species does not take place only by book or by direct instruction." Dr. F. R. Lees, in his admirable book "The Text-Book of Temperance," points out the application of Renan's law to the spontaneous generation of temperance societies, and everyone must admit how perfectly it applies to the cases instanced.

Perhaps the first abstinence society which attained to large size and influence was established in Preston, Lancashire, in 1832. In Preston there lived a well-known franklin, Mr. Joseph Livesey, who was, as we should say in America, a self-made man. He took a great interest in the condition of the workingmen, out of whose ranks he had himself sprung. Some temperance tracts, many of which were now being printed, found their way to Preston, and impressed themselves upon Mr. Livesey. A temperance society, under his patronage, was established among the young men connected with a school he had founded for their free instruction. The pledge of this society was abstinence from spirits. But the society had been in operation for only a short time when a total abstinence pledge was added to the other pledge as an alternative, through the influence of Mr. Livesey. This was called a "Teetotal" pledge, a name which was given to total abstinence by

"Dicky" Turner, a reformed drunkard, who thus expressed the only sort of abstinence which he found would do for himself. This was the origin of a phrase which is now as widely known as temperance itself. The movement grew apace, and many societies were formed in various parts of England and Scotland. Among these was the Youth's Abstinence Society. It is interesting to note that a public debate of this society was held in Leeds in 1835 to decide whether the teetotal pledge should be the exclusive pledge of the society in the future, and that the affirmative was carried. This, it will be remembered, took place a year before the holding of the second national temperance convention in America, which adopted the total abstinence pledge. Thus, in a country where the reform was younger, the advanced ground was reached earlier than in the country where the reform was started and where it was much the older.

Without attempting to follow in detail the progress of the reform thus successfully inaugurated, we find that in nineteen years it had made a marked impression on the drinking habits of England. Writing in 1854, W. J. Conybeare—the author with Dean Howson of the celebrated life of St. Paul, who, though favoring the reform in some respects by no means committed himself to it—states that there were probably then more than 3,000,000

of pledged abstainers in Great Britain and Ireland. To prove that this army of abstainers meant something, he adds that the amount of spirituous liquors sold "is now less by above a million of gallons than it was in 1836; whereas if the consumption had kept pace with the increase of population, it would be several million gallons more than in 1836."

We must not leave this period without saying a word of the work of Father Mathew, the famous temperance apostle of Ireland. So great was the reverence felt for him that his temperance medals were actually worn as charms and amulets, like holy relics, they being by many believed to possess supernatural power. This remarkable man, who had long been known as a self-denying philanthropist, was induced to devote his life to temperance by the pleadings of an earnest Quaker, William Martin, who realized the strength of Father Mathew's hold upon the popular heart. This incident is noteworthy as showing how even early in the temperance cause extremes of religious belief could meet to further a reform, knowing neither sect nor creed, but only humanity. Father Mathew began his crusade in 1838. He went from city to city holding meetings in cathedrals, great throngs being won by his eloquence to take the pledge. In two years, it is said that two millions of Irishmen had joined his temperance society. In

the English cities of York, Leeds, and London he was received with boundless enthusiasm, and as a result 600,000 persons took the pledge. He numbered among his friends the great and influential as well as the lowly, including the Duke of Wellington, the Duke of Norfolk, Lord Brougham, Dean Stanley, and the Bishop of Norwich. He was honored by the Queen with a royal pension as an acknowledgment of his "meritorious exertions in combating intemperance." When in 1849 Father Mathew made his long promised visit to America he received a continuous ovation from the hour of his landing in New York until his return to his native land. It was almost like a royal progress. As soon as he arrived in Washington a resolution was unanimously carried in Congress admitting him to a seat on the floor of the house, the very highest compliment that could be paid to a distinguished foreigner. In the Senate he was eulogized by men of the standing of William H. Seward, Lewis Cass, and Henry Clay. Protestants and Catholics alike vied with each other in doing him honor. Such was the world-wide esteem which his devotion to the cause of temperance gained him, and such was the prestige which his extraordinary services gained for the cause.

But it must, at the same time, be acknowledged that while the honors paid to Father Mathew were, in England, very exceptional,

the reform did not as a rule receive what in England they call "the patronage" of the higher classes, that is of the nobility and gentry, and of the leading men of Church and State. In short temperance reform did not reach that social standing which is regarded as so important on the other side of the water. This is illustrated by John B. Gough's two visits to England. He made a deep popular impression on the occasion of his first visit in 1857, but, says his biographer, it was difficult "to get anybody who was anybody to preside at teetotal meetings." On the occasion of his second visit in 1878 all this was changed. Men of the standing of Earl Cairns, the Duke of Westminster, William Lawson, M. P., and Canon Farrar were more than willing to lend their names and presence to these meetings. Thus in these later years temperance has conquered social prejudice in England, and has established for itself a status in perhaps the most conservative country, socially, in the world. This is no mean triumph of principle over prejudice, and is not without promise of future advance.

We have thus hastily and imperfectly sketched the outlines of the beginning of the temperance movement in America and England. We have also traced its evolution from a partial to a total abstinence movement. We have reviewed cursorily the condition in which

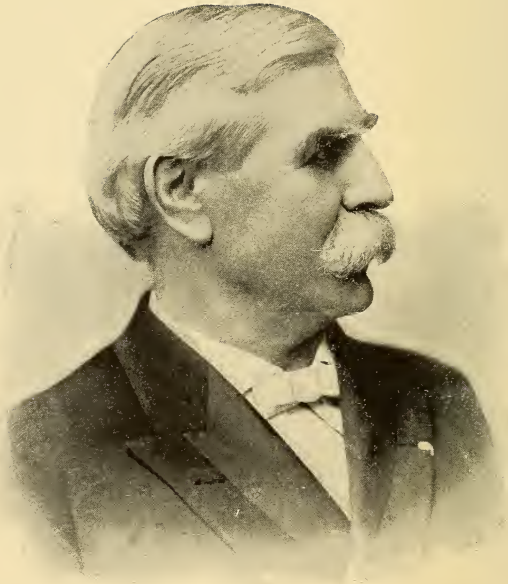
before it awoke to find the Egyptian blackness of a universal drinking habit settling down upon it everywhere like a pall. The one spectacle presented was that of a race sinking into lower and lower depths of sodden drunkenness. But with the establishment of the total abstinence movement a radical change was wrought. The curse of the drink habit was not driven out, but a new force was born potent to contend with the old—a new gospel was proclaimed of help, and rescue, and final salvation.

The significance of this change must be understood to appreciate what is to follow in telling the story of the Blue Ribbon. It seems to us to-day that much is still left to be done; that the hold of the drink appetite on multitudes of its victims is still largely unshaken. But contrast the restricted empire of that appetite to-day with its almost universal empire a short half century ago, and we can measure somewhat the distance traveled in America and England. The temperance reform has passed the years of doubt and uncertainty, and has become a recognized power in the modern world. *In hoc signo vinces!* The same principle which led forth the reform to its initial triumph will surely carry it on to a final consummation of victory. And it is this

principle, that has never failed the reform in more than fifty years, which is the basis of The Blue Ribbon movement, with all that it has done in rescuing tens of thousands upon tens of thousands from the bondage of appetite, and in restoring them to good citizenship and happy homes.

In what has been said there has been, purposely, no reference made to the long series of attempts to embody the fruits of the great reform in strong and stable laws. This is from no desire to ignore or minimize all the good that has been accomplished. The true temperance advocate welcomes help from whatever quarter and by whatever method aiming to induce men to lead temperate lives. But first and foremost, the subject is too vast and complicated for adequate treatment here. It would be simply impossible to do it justice. In the second place the Blue Ribbon movement is in no way involved in these controversial questions. It seeks the advance, not of one division of the temperance army, but of all divisions, of the great army itself. Its primary object is to reach the individual and to rescue him from his appetite. In accomplishing this it believes that those rescued can be trusted to agitate for the guarantees necessary to insure future advance, and that the public sentiment thus created can be trusted to stand firm behind those guarantees.

In this the Blue Ribbon movement comes into closest touch with modern science and with Christianity. For modern scientific charity is turning more and more to the rescue of the individual by personal contact as the great hope of substantial progress. On the other hand the aim of Christianity, from the days of its Founder until to-day, has been to implant saving principles in the individual, trusting to their spread from him to others. Thus has the miracle of the mustard seed been repeated from age to age, until generation after generation has been leavened.



Yours truly
Francis Murphy

CHAPTER II.

THE FOUNDER OF THE BLUE RIBBON MOVEMENT, FRANCIS MURPHY.

In discussing the philosophy of the Blue Ribbon movement, and the success of its founder, it is perhaps worth while to emphasize the closing thought of the last chapter, the change which has passed over modern charity methods within a comparatively short time. This change is due to the scientific study of the problem of rendering effectual aid to the ignorant, vicious, and wretched. It has become apparent that mere machinery conspicuously fails in reaching human distress. To send a check to a society, and to expect the agents of that society to accomplish all without further trouble to the one who sends the check, is a theory of charitable work very generally discarded by modern philanthropy. In place of this, there has grown up another theory, a working hypothesis, according to which one who is really anxious to discharge a personal duty to the "submerged tenth"

must discharge it by personal contact. And so men and women leave homes of refinement and culture and live among those whom they desire to benefit, submit to the same hard conditions and share the same narrow opportunities, and prove by the object lesson of their own lives that it is possible under these hard conditions, and with these narrow opportunities, to find resources of refinement, and culture, and high purpose. Many of those who are making this experiment are among the most fortunate in education and early environment. Well known examples of this method are to be found in Toynbee Hall, London; the original experiment of all, Oxford House, London; and, in this country, Andover House, Boston, and University Settlement, New York; and, among women, the settlement of college graduates in Rivington Street, New York, and Hull House, Chicago. The theory of all these, and of many others, is that by personal contact alone can refinement and devotion produce an impression upon wretchedness and vice. A special study is made of the special conditions of each locality, and of the individual pecularities of the persons of that locality. To the slow but sure spread of new ambitions and higher purposes is entrusted the faith which is to redeem society, individual after individual.

Now this theory, which can lay claim to all the authority of scientific discovery, commonplace though it may seem, is exactly that of the Blue Ribbon movement, or of "Gospel temperance," as originated and developed by Francis Murphy. The great success which he has achieved along lines so simple and obvious is due in the main to his great earnestness and power in reaching individuals, to his genius for carrying out the modern scientific method of personal contact. It is not to be supposed that he himself appreciated the fact that in returning to the treatment of sin laid down in the Gospels at the beginning of Christianity he was in reality making a departure in the direction of scientific sociology. His is really no uncommon case. Men of gifts and genius often achieve remarkable careers without in the least understanding the philosophy of it. They are men of action, not men of thought in the broad sense, and accomplish some great mission simply by the application of common sense, which is, after all, only another name for the most profound science. Early experiences and their own peculiar contact with the world develop in them an unusual capacity for unusual work, the nature of which they do not themselves recognize, but the idea of which comes to them almost intuitively when the emergency arises.

This eminently applies to the capacity of Francis Murphy to originate and develop the

great Blue Ribbon movement. He found the temperance cause retarded by numerous "isms" and blocked by the divisions of contending parties. He simply fell back upon the lessons of his own individual experience, and the dictates of his own common sense. These taught him that the world could never be reclaimed from the bondage of appetite unless the individuals composing it were reclaimed, and that the obvious duty laid upon him was to reach and reclaim all the individuals who could be brought within his influence. The secret of making his influence felt was to be found in the impressive story of his own reclamation as told by himself with great eloquence and wealth of illustration, and by the gift of a native genius for bringing home to the human heart truths which all admit, but to which many are practically blind. In a word Francis Murphy's secret was the secret of stirring the human conscience.

Murphy's Blue Ribbon movement has been called the gospel of "moral suasion." That phrase tells the whole story. It has been said that Murphy was specially prepared to preach this gospel by the circumstances of his own life. This statement is amply borne out when we come to study that life. As Whitelaw Reid wrote in an editorial in the New York *Tribune* about fifteen years ago: "It is impossible to hear Mr. Murphy for five minutes

without finding out that he is thoroughly in earnest. He speaks to a drunkard like one who knows all about the matter. He has sounded the depths, and has been rescued from them. He makes everyone with whom he pleads feel that he came to New York expressly to save the hesitating and unhappy men before him; those who have doggedly withstood reproaches and abuse, the penalties of the law, coldness, neglect, and harsh upbraidings, melt before him. Then come cheery, encouraging words, practical help, the ever-ready hand held out, the tact which even benevolent men often lack. Mr. Murphy labors upon the principle that to find out whether a man can be saved or not, we must try to save him. He would hardly be so successful a temperance advocate if he were easily discouraged. The work, as Mr. Murphy would probably tell us, is full of disappointment; but those who would find amusement in the lapse of the drunkard might find diversion also in the floundering of a drowning man. It is easy for the habitually sober to be censorious, but Mr. Murphy is one of the habitually sober who is considerate. He is zealous, but he is kindly so. He snubs and scolds no trembling wretch back to the bar-room and its deadly consolations. He is full of the great Christian ideas of pity and forgiveness." This is the tribute of one of the foremost editors of America, a man trained from

youth in the school of journalism to close observation of successful men and their methods. His analysis lays stress upon the same two points to which attention has already been called, the mastering purpose to reach and save the individual man, and the power of experience and gift of genius shown in the methods of accomplishing it. But neither of these last would be of itself sufficient without the added endowment of a genuine kindliness of heart which never knows the meaning of failure, however degraded the object of effort, until all the possibilities of human appeal have been exhausted.

The career of Francis Murphy began among the most picturesque surroundings. He was born in a thatched cottage placed on an elevation overlooking the city and bay of Wexford, Ireland. There was a little garden plot about the cottage, devoted, of course, to potatoes and a few choice flowers. The scenery had that characteristic loveliness for which Ireland is so famed. Just below the cottage were the quiet waters of the harbor, soon lost in the long stretch of the sea. In plain view was the quaint old city of Wexford, while back of the house were broad fields reaching peaceful hill slopes. Inheriting the impressionable character traditional to Ireland, a boy such as Francis Murphy could not but develop all the natural poetry of his nature in the midst of

these surroundings. His parents were poor. His father died previous to his birth and left the mother to meet the struggle of life alone. She seems to have been a woman of no little character and pluck, and the affection which united mother and son was deep and strong. She gave the boy all the opportunities within her reach, which, however, were very limited. He attended a parish school established by the Catholic clergy, but was unfortunate in the master in charge. One severe flogging which he received from this man left an indelible impression upon his kindly disposition, and even late in life he can scarcely speak of it with patience, or count it a wrong forgiven.

The conditions of his boyhood were directly opposed to a future life of temperance. The constant use of whisky was familiar to him from the time he was old enough to take note of anything, and when the hospitable *noigin* was brought out, as some neighbor chanced to call, the boy always had his share, given to him watered in a teaspoon.

Fortunately or unfortunately, however, the circumstances of Mr. Murphy's home did not admit either of too great indulgence in Irish hospitality, or of too severe discipline from his school teacher. Very early he had to go to work, and, with a characteristic willingness shown all through his life to take the first work at hand, he entered the employ of his

mother's landlord. With him the boy was, on the whole, a favorite. Had young Murphy remained with him his employer might very probably have found a home career for him. But, though kind-hearted, the man was far from a desirable person to be entrusted with the training of a youth. He had the Irish weakness, a too great love for whisky, and the boy was often a sharer in his drinking bouts. Fortunately the life was distastful to young Murphy, and the outlook seemed to him unpromising. Just what it was that stirred new ambitions within him we do not know. Perhaps it was the story of some fellow-countryman's success in America, which report brought back to him, or perhaps it was a spirited young fellow's natural ambition to go out and see the world, and find what it had in store for him. Not improbably the daily sight of the ships passing to and fro added emphasis of suggestion to the youth's natural bent. At any rate, although he was barely sixteen, he made up his mind that he ought to emigrate to America.

"I shall never forget," says Mr. Murphy, in telling the story of his decision to leave home, "my mother's countenance when I looked into her face and presented my request. Dear soul, she could hardly speak to me. Her eyes quickly filled up and her lips parted so strangely. She said, 'Yes, I think it will be best for you to go, my boy.'"

One short week intervened between this decision and the beginning of the voyage. We will not linger on the thoughts which dwelt in the minds of both, and which have been repeated so many thousands of times in that land of strong, loving hearts and affectionate home circles, where separation across the wide ocean is not an occasional incident, but a common experience. The night for the boy's departure came, and, contrary to the usual custom by which neighbors were invited in to speed the parting traveler, mother and son spent the long yet swiftly passing hours alone. At last the jaunting-car drove up, the carefully packed trunk was taken out, and it was the moment of final farewell. "I had not yet received her blessing," says Mr. Murphy. "It was really about all she could give me, dear soul. You can hardly find a countryman of mine in America who would not prize his mother's blessing. I sometimes think Americans do not value the parental blessing enough. For my mother to put her hand on my head, and say, 'God bless you,' was a great deal to me. I arose from my seat and walked up to where my mother was, and putting my arms about her neck, said, 'Mother, now give me your blessing before I part from you.' I then knelt at her feet, and she, placing her loving hand upon my head, said, 'May the blessing of God go with you; and may you remember,

my dear boy, that the same sun that shines on me shines on you; that the same God who is watching over us in our humble home, will care for you in a strange country; and, oh, may you not forget your mother!'" Thus armed only with the amulet of a mother's tender love did the boy begin the long voyage over unknown waters, and enter on the struggles of a strange life in a new world.

The scene when young Murphy landed in New York was in sharp contrast with the pathetic leave-taking. His first visit was to a bar-room with a newly made friend, and what at the outset was simply a little drinking, appropriate to safely finishing a long voyage, became a continued spree. The result was that the boy's money was soon gone, and his new-made friends adopted with all the enthusiasm of an Irishman, were the last in the world to help him to a position, or even to find for him a place to sleep or food to eat. On the advice of a friend he concluded to go to Quebec, expecting to obtain employment there. He was disappointed and drifted to Montreal, where he secured a position in a hotel, one which he kept for a year or two. His drinking habits obliged him to give it up, and he wandered back across the line into New York State. There he found employment on a farm. The raw Irish boy was green for the work, and many a laughable experience he takes pleasure

in relating of the time when he was learning to drive oxen and to do the various "chores" assigned to him.

At eighteen Mr. Murphy may not have been much of a farmer, but he had all an Irishman's skill in making love. The object of his devotion was the daughter of his employer, Elizabeth Jane Ginn, and the two were soon married, but secretly, owing to the father's opposition. A reconciliation was brought about, however, and young Murphy started out in life with as good a prospect as falls to the lot of many who are not specially favored of fortune. But Mr. Murphy was specially favored. For what better fortune can befall any man than to marry a woman of character and of devotion, who will be a helpmeet to him under any and all circumstances, who will guide his home and train his children on Christian principles, and who will prove true to him in the hour of darkness, when all the rest of the world passes him by? To her children Mrs. Murphy was the incarnation of all that is holy and lovable in woman. This is their own tender testimony.

After a few years on the farm, and service in the ranks during the Rebellion, young Murphy grew impatient of slow progress, and became restless and ambitious of larger things. He finally removed to Portland, Me., and engaged in a hotel venture. This was against the strongly expressed wishes of his wife, whose

advice he was accustomed to receive with consideration, and even deference. Her objection to the hotel was its bar. She knew what had been her husband's former habits, and even if he escaped himself she felt that he was helping others toward a downward career. But in this case Mr. Murphy stood on the right of a man to choose his own business for himself, and his wife was obliged to acquiesce in his decision. The result proved how well founded had been her fears. At first Mr. Murphy kept his promise not to do any drinking himself. But little by little the temptation overcame him, and the old habits renewed their grip. He had at first made money, his genial ways adding greatly to the popularity of his house. But his savings were soon swallowed up when he became his own best customer. Then followed an experience whose shadow has never been lifted from the life of a most tender-hearted, remorseful man. While far from blameworthy, by the equities of the case or by the judgment of all who knew the facts, this experience added flame to his appetite and his downward career was swift and unchecked. His family touched the depths of direst poverty, and he himself was placed in an institution. With him it was literally true that the darkest hour precedes the dawn. When the world had turned its back on him, when the friends of his pros-

perity had deserted him, when hope seemed to have left him except for the staunch loyalty of his dear wife, he came under the influence of one of those noble men who believe that the hour of direst distress and seeming abandonment is the hour of all others to say the encouraging word and extend the helping hand. This man was Captain Cyrus Sturdivant. "He placed his arm about my neck," relates Mr. Murphy, "and said, 'Mr. Murphy, give your heart to Christ and all will be well with you.' Then a ray of hope came to me. We all, Captain Sturdivant, my wife, and children, knelt down together and supplicated God's throne for divine mercy and grace. The work was then and there done. I arose from my knees with an evidence of God's acceptance of me. Blessed be his name!"

From that hour Francis Murphy was a reformed man. He went back to the world once more strong in the faith of a higher power than his own will to enable him to keep the pledge he had made, and to control his appetite. It is no wonder, when one thinks how Mr. Murphy was reclaimed, that he should lay so great stress upon the necessity that religion and temperance reform should go hand in hand.

One deep sorrow it was his still to know. The loyal wife, who had been true to him through all his experiences of light and darkness, survived the hour of his reclamation only

a few weeks. But it must be a great comfort to him to recall that, before she was taken away, she knew of his restoration to manhood and sobriety.

Francis Murphy's career as a temperance advocate began at the threshold of his reclaimed life. He did not know that he was an orator, but a number of gentlemen interested in the temperance cause, who had become acquainted with his case, persuaded him to go upon the platform and tell his story. They felt assured that the simple recital of what he had been, and what he was, could not fail to move others to take his stand, and to warn many from running the great risk. The result more than vindicated their judgment.

Francis Murphy delivered his first temperance lecture in the Portland City Hall, April 3, 1870, and from that evening dates the birth of the Blue Ribbon movement which has added millions of signatures to the temperance pledge. The hall was crowded, even packed. Some were curious and some were sympathetic, but all were eager to hear him, for his career was known throughout the length and breadth of the city. At first somewhat embarrassed, Murphy soon lost himself in the story and its subject, and ended in the discovery that he was eloquent, pathetic, and humorous. The great audience was strongly moved, and over sixty applications followed to lecture in other

towns of the State. His career was assured. He went on from success to success. He had been a temperance orator for less than a year when he received a compliment that might well have flattered a veteran. The place was a large camp-meeting at Old Orchard Beach. After Mr. Murphy had finished his temperance address, Dr. Dio Lewis, the famous lecturer, was called upon to follow. Dr. Lewis arose and simply said: "I cannot make a speech after Mr. Murphy. I have heard speeches for forty years; I have been on the rostrum myself for twenty-five years; but I have never heard such a speech as his to-day. In God's name, keep that man telling his story all over the land, every night, as long as his breath and strength are spared."

A quotation made from one of Mr. Murphy's speeches delivered about this time may be interesting as showing their characteristics. The following is from an impromptu effort delivered from the balcony of a hotel at Atlantic City, and is a fair specimen of his average style of effort: "I am glad that I am here to-night to speak to you on this important subject of temperance, for I feel that each and all of you can do something toward reclaiming those who need wise counsel and genuine love to dissuade them from their folly. Let us seek the truth. It is precious—more precious than the wealth of the world. When we find it, let

us disseminate it. Let us show the poor, unfortunate man, who is being dragged down into the sloughs of poverty and disgrace through a diseased appetite, what must be the result. Speak kindly to him, and try, try hard, to save him. We, in our humble places, can make the world better for having lived in it. The great ocean which looms up before us to-night thrills us with its beauty and grandeur. It touches the divinity within us—that divinity which teaches us to be purer, better, and more truthful. In all nature we find lessons of noble import. In all things the loving kindness of God's handiwork is to be seen. This world is not so bad as we would make it; for it is a good world. This is a world that is a schoolhouse. Temptation is on the right hand and on the left hand. The man who does not fall when there is no temptation is not deserving our thanks; but the man who resists temptation is entitled to our heartiest, our sincerest, commendation."

This address embodies many of the ideas which characterized Murphy's Blue Ribbon movement from the start, and which have been conspicuous in it through its long and wonderful development. First and foremost of these ideas is the appeal to the religious sentiment, not in any sectarian sense, but simply from the conviction that only a higher power than man can be relied upon to control a diseased appe-

tite and to reclaim its victim. This was the lesson of Murphy's own experience, which he has never for a moment lost sight of throughout his career. The second of these dominating ideas is the appeal to kindness, to love. No outcast can sink so far in degradation, in Mr. Murphy's philosophy, that the hand pressure of true interest and encouragement can fail to touch the heart. This, too, has been a lesson which every year of Mr. Murphy's experience on the platfarm has only the more strongly confirmed. Again, Mr. Murphy always invokes wherever it is possible the active sympathy of good women and their great influence over the erring and wayward. Finally, Mr. Murphy has adopted the theory of the old Washingtonian movement, the bearing of personal testimony to the blessings of reform. Modeling his gatherings after the Methodist classroom, he makes them "experience meetings." He manages to get some short speech or word out of all of his converts. The audiences know who these converts are, and their personal testimony is uniquely impressive, often much more so than generalities, however eloquently phrased. One word of such homely, stammering testimony clinches as nothing else can the eloquent appeal of orator or preacher.

Mr. Murphy became a national figure some six years or so after his own reclamation, when he inaugurated the historic movement which

swept Pittsburg in the fall and winter of 1876–77. The time was ripe for the work and the crisis demanded it. The depression of 1873 was still felt, especially in a manufacturing center like Pittsburg. The times were hard, work was uncertain and hours were short. Many men were idle, and this idleness led to general drinking, as is always the case. The saloons did a rushing business, while everybody else was complaining of dullness. Many leading men in the city felt that something must be done. They found a leader in a scholarly gentleman, George Woods, LL. D., Chancellor of the Western University. He called together a number of gentlemen for consultation. They formed a temperance society. In November, 1876, they secured the service of Mr. Murphy and appointed a committee to arrange for his campaign.

Mr. Murphy's first lecture was delivered in the Opera House. Those following it were delivered in various churches. The favorite church was the Fifth Avenue M. E., which was afterward, in memory of the great temperance results there achieved, lovingly christened the "Old Home." In the fourth week of the movement, 5000 persons had signed the pledge; in the fourteenth week the number reached the astonishing total of 40,000.

The movement in Pittsburg owed its exceptional success to the fact that from the very

beginning it commanded the support and countenence of some of the best known men in the city. Among these may be mentioned the Hon. J. K. Moorhead, James Parks, Jr., Joseph Dilworth, Colonel Richard Realf, George Woods, Jr., Colonel Hetherington, and Joseph Hunter.

The Pittsburg movement has stood the test of time. The agitation was not only far-reaching, it was thorough as well. The interest then awakened has never been allowed to die out. In 1877 there were about a thousand saloons in Pittsburg. To-day there are less than a hundred, under a strict enforcement of the high-license law, for which a temperance public sentiment prepared the way. The difference between then and now is to be traced otherwise, in changed social habits—as testified to in a letter received recently from a Pittsburg gentleman, who was prominent in Mr. Murphy's great campaign.

For one thing, he notes, before the Murphy movement the habit of drinking during business hours was almost universal. When men met to discuss some matter or arrange for some enterprise the inspiration of the social glass was almost always invoked. Now the invitation to go out and "take something" is, on the occasion of such business meetings, the exception rather than the rule. Many of the leading men of Pittsburg, even some of those

who are not total abstainers, are uncompromisingly opposed to drinking during business hours. This change of business sentiment dates from the time of Mr. Murphy's visit, and its persistence is a tribute to the strength of the influence which came from his movement.

It is something of a digression, having only an indirect bearing on the Blue Ribbon movement, but it is at the same time interesting to note in this connection, that the cause of practical temperance is receiving no little assistance in these days from the demands of simple business. In a great variety of employments, especially in railroading, it is coming to be more and more appreciated, by those responsible for the management, that drinking habits unfit men for positions of trust. On many railroads the requirement is absolute that there shall be no drinking while on duty among the trainmen, and little drinking while off duty. The fact that a trainman is known to be guilty of over-indulging, even occasionally, no matter how good a man he may be in other respects, is counted sufficient to cause his discharge. This may be regarded by many as a small thing. But when one comes to think of it carefully it will be seen to be a sign of no little hope for the future. This modern world is first and foremost a business world. The demands of business are increasingly dominating all our methods and customs. And those who will

not conform to these demands are bound to be left behind in the push for advancement. Ambitious men are seeing this and are governing themselves accordingly. The discipline which enforces temperance as a matter of business principle is slowly but surely spreading from employment to employment. All such departures as this are substantial aids to the progress of the cause.

The point here made is strongly put by Mr. E. L. Godkin, the well-known editor of the New York *Evening Post*, in the course of a recent address:

"It is said, and I believe with truth, that nothing has done so much to promote temperance as the greatly increased use of machinery in modern industry. One of the peculiarities of all good machines is that they cannot be managed by drunken men. The touch of a drunken hand sets them wild. A very large proportion of the skilled labor of the world is now employed either in the superintendence, or in the aid, of machinery. An artisan, therefore, who wishes to get and keep employment, has, as a rule, to keep sober. The anger of a mismanaged machine is so serious in its consequences that no employer can afford to overlook even a single case of intemperance. The man who drinks, goes, and cannot come back. So that, by a beautiful process of artificial selection, all the good places in the world are

naturally passing into the hands of the sober men. This has been brought about by the increasing damage done by drunkenness—if I may use the expression. It is a fine illustration, as I see it, of the moral government of the world, of the way in which even the dark things of life assist in the progress of the age."

It is, therefore, not out of place to stop for a moment, as we have done here, to note a hopeful sign for the future, although it may not be in line with the particular form of agitation which we are considering. It is, indeed, only as we take as broad views as we are able to that we can hope to gauge the sweep of the larger tendencies which are making for good in this world, while we are so often discouraged by the apparently hopeless strength of the things which make for evil.

But to return to Mr. Murphy and his work at Pittsburg. While, as has been said, the movement made a deep impression on the business life of the city, it reached out and touched the masses as no other preceding movement had ever done. When Mr. Murphy finally departed there was left behind him an army of 80,000 signers to the Blue Ribbon pledge. Many of these signers were young men just at the dangerous period of forming habits of dissipation, while not a few were reclaimed from the ranks of degradation and debauchery. For these last Mr. Murphy had

a peculiar sympathy, owing to the experience of his own life of dissipation, and over them he exercised a peculiarly strong influence. He felt that it was his mission to save the wretched.

In a speech delivered not long after the close of the Pittsburg campaign he thus expresses his own purposes: "I think to-night, in this great work of reform, how much we need Christian charity and Christian sympathy to be able to measure the strength of appetite. Men are not brought to degradation immediately, but after years of respectability and years of pleasant life, and of passing back and forth through the various grades of reputable society. The appetite is cultivated, and it grows until it becomes a passion, and the victims lose control of themselves, and then they are, as it were, kicked out on the street, and it is said: 'You are a miserable drunkard, and good for nothing.' The case of these men has often been looked upon as entirely hopeless, and no one is found to care for them. I have faith to believe that this movement of ours is in a sense a special call from God himself to redeem the unfortunate drunkard. While other great temperance movements have perhaps mainly sought to keep men from becoming drunkards, I believe that it is the special mission of this movement, by the grace of God, to quicken the Church, and the hearts of humanity, toward the outcast. I believe our mission will compel us

to go out into the world and save such of these poor wanderers as we can."

It was in accordance with the idea of this mission that a great Christmas feast was spread, on the first Christmas after the movement was inaugurated, for all who would, or could come. The Sunday-school room of the "Old Home," the Methodist church where the meetings had been held, was converted into a big dining room. In all 1205, a crowd largely made up of the great unwashed, were entertained. The idea originally had been to distribute dinner tickets of admittance. But these by constant and rough handling became so soiled and torn that a fragment of one was accepted as a passport. As a result there was no discrimination between applicants, and many of the toughest specimens passed the pleasantest and soberest Christmas they had ever known. They were largely "Coxeyites," as we should say in modern phrase, and a great many of them who were reclaimed to sober and industrious lives proved that even Coxeyites are not outside the pale of kindly Christian influence.

It was the same story when Mr. Murphy next undertook a reform movement in Philadelphia, for the success of the Pittsburg movement had given him a national reputation, and it was only natural that Philadelphia should next claim his efforts. He was invited by a number of leading men, prominent among

whom was Mr. John Wanamaker, ex-Postmaster General. It was on Wednesday evening, March 7, 1877, that he made his first appearance at the Academy of Music. The great hall was crowded by a brilliant and appreciative audience. A leading citizen and well known philanthropist, George H. Stewart, presided, while the Rev. G. Dana Boardman was a representative clergyman who lent his name and influence to the occasion. Mr. Murphy was introduced by Colonel Hetherington, one of his best known Pittsburg converts, who told of the movement in his own city and of the great results which had been accomplished. When Mr. Murphy arose to deliver his address his own appearance made no small impression before he had spoken a word. He was then a man of five feet ten in height, of robust, massive physique, with broad shoulders, a head covered with closely cut iron-gray hair, brow broad, eyes deep-set and very black, eyebrows black, and mouth concealed behind a coal black mustache. His magnetic frankness spoke in every movement and gesture. The eager interest to hear him held the great audience in perfect stillness from the beginning. Every tone of his deep and finely modulated voice was carried to the farthest corner of the big building. At times he was humorous, at times he was intensely pathetic, as he told again the story of his own fall and reclamation, and his

audience answered to his every mood. When he had concluded there were few dry eyes to be seen. At his invitations hundreds pressed forward to sign the Blue Ribbon pledges.

What was true of the initial meeting was true of those that followed it. These latter were held principally in the Bethany Sunday-school building, the Sunday school which Mr. Wanamaker has made famous. To go into the details of the movement would be simply to repeat again the story of the movement in Pittsburg. It reached all classes and conditions from the highest to the lowest, and, when it was over, a total of 100,000 signers of the Blue Ribbon pledge had been added to the Gospel temperance army.

One of the most interesting features of the movement in Philadelphia was the plan of giving Sunday breakfasts to the unfortunate, a happy idea of Mr. Murphy's own. He believed heartily in the gospel of physical comfort as an aid to the gospel of sobriety. A reporter speaking of the first breakfast, which was served under the auspices of the National Christian Temperance Union in the annex building of the Academy of Fine Arts, states that "by actual count it was partaken of by 543 men, 25 women, several children, and a couple of babies; these last, although small in number and in their mother's laps, being the most demonstrative in the expression

of their gratitude." An interesting feature of this breakfast was the presence of Captain Sturdivant, the true philanthropist who had held out the hand of encouragement and sympathy to Mr. Murphy when he was completely in the power of his appetite. The pleasure which Captain Sturdivant must have felt in seeing his own act of Christly love thus multiplied by thousands through the instrumentality of the man he had saved, is not one to which expression can be given in words.

It may be added that Philadelphia was in a way prepared for the emergency, if this is a proper word to describe a great temperance movement, by the fact that there already existed in that city a number of coffee houses. These proved admirable aids to the work, giving the reformed men places of temperance resort where they could obtain for a small price good healthily cooked food, and the honest stimulus of coffee. This feature of temperance reform has now become so widely recognized as an invaluable assistance in confirming the work of reclamation that it would be superfluous to dwell on its excellence here. But at that time it was more of a rarity, and it is interesting to note that it was associated with almost the beginning of the Blue Ribbon movement.

To follow Mr. Murphy's work in detail after his Philadelphia campaign is not within the

compass of the present work. He visited Elmira and Troy, and in both places the movement met with the same success as in Pittsburg and Philadelphia. We then find him making an excursion into New England and beginning a campaign in Springfield, Mass. By this time he needed no introduction, and we are not surprised that many of the most prominent clergymen of the city should have given him a hearty Godspeed. It is unnecessary to say, however, that the fact that New England is conservative made the innovation of a temperance revival of the Murphy type an interesting experiment. It was an experiment which proved its own best justification. Some of the clergymen who indorsed him at that time are well known to the Christian public as men little given to patronizing ethical novelties. Among them may be mentioned the Rev. Dr. Twombly, the Rev. W. T. Eustis, the Rev. Dr. S. G. Buckingham, and the Rev. Washington Gladden.

Perhaps what Washington Gladden has to say will carry as much weight with thoughtful and progressive people as the estimate of any other one man either in or out of the pulpit. Dr. Gladden's well known interest in social problems, in the science of which he now takes rank as an expert, gives a special value to his indorsement. There was nothing "halfway" about it. He said: "I believe in Francis Murphy through and through. I think he has

got hold of the right end of the temperance problem. The work he is doing cannot be estimated too highly. Of course there will be some discount to it; some converts will go back, but many will hold out. I believe in moral forces as the only ones that work permanent results. Mr. Murphy's bringing in of the religious elements is putting it upon the right basis, and the only basis upon which it will stand. The aggregate result must be good, as in many cases the reform will be permanent. I think the sale of liquor is prevented a great deal more effectually by the means which Mr. Murphy employs than can be done by legislation."

Whether one goes to the same extent as Dr. Gladden or not, in declaring that the sale of liquor can best be curtailed by indirect means, all must agree with his estimate of the power of moral suasion as the one effective influence to be relied upon in the final analysis for the reclamation of society. That goes to the bottom, while other methods can at best but touch the surface, and prepare the way for the work upon the individual heart and conscience. There is in this insistence upon individual work as the basal principle of temperance progress no disparagement implied of other methods. The world is wide, and there is room in it for all who have any effective form of temperance campaign to urge. The aim of the Blue Ribbon is to unite all in the

common cause without regard to badge or creed, by showing how harmoniously such temperance methods as those advocated by Mr. Murphy supplement all others.

It is not intended to follow farther in detail the history of Mr. Murphy's campaign up to the time of the great work he accomplished in England. While Mr. Hayes was President Mr. Murphy visited Washington, and addressed an immense audience from the steps of the Capitol. On this occasion he was accompanied by his second son, "Ned" Murphy. Laying his hands on the boy's head in the presence of that immense throng the father dedicated him to the cause of the Blue Ribbon. It is very probable that this dedication was more of a hope than an expectation. In the boy's case at least there was no anticipation at all of what the future had in store, or of any particular intention or resolve to follow his father's career. Could the father have seen what the son's career was to be, could he have caught a moment's glimpse behind the curtain of the future, how great would have been the satisfaction of beholding himself and his work duplicated in the coming years; of realizing that, when time began to lay a heavy hand upon him, a young and lusty manhood would take up the burden as he dropped it, and carry on the Blue Ribbon movement with fresh enthusiasm and to new triumphs.

At this time also Mr. Murphy and "Ned" were guests at the White House, and enjoyed the hospitality of the gracious lady who then presided in the mansion of the nation. The incident made a deep impression upon "Ned" naturally enough, being such an unusual experience for a boy. It may have been one of those quiet, unobtrusive influences which often go farther than we think toward determining a boy's bent and his future career. To find that those who are high in position pay outward respect to the cause of good morals and its advocates cannot but influence those who are at an impressionable age. Be this as it may, the visit resulted in Mr. Murphy's obtaining an indorsement from President Hayes, which proved of the greatest service to him when he entered upon his campaign in England. This indorsement is as follows:

FREMONT, O., August 1, 1881.

"MY DEAR SIR: This will introduce to you the distinguished temperance advocate, Francis Murphy of Johnstown, Pa. His labors and great success are too well known to need words from me. I am confident that he has done, and is doing, great good, and cheerfully commend him to the friends of the temperance cause.

"Yours sincerely,

"R. B. HAYES."

Just following Mr. Murphy's success in Philadelphia a question arose which caused him no little concern. He was invited to enter the general lecture field under the auspices of well known bureaus at a high rate of pay for his services. He at first accepted some of these offers, and proved no small drawing card on the lecture platform. But the friends of temperance protested. They felt that power and eloquence such as his should be dedicated to the one work of rescue, and that no outside engagements should be allowed to come in to lessen the influence for good of such a devotion. Although Mr. Murphy was in by no means affluent circumstances, and needed every dollar he could consistently make, he yielded to the force of these, perhaps unreasonable, protests, and withdrew from the general lecture field. He thus honored himself and the cause, and proved the sincerity of his own devotion to it.

The incidents of Mr. Murphy's career are not always pathetic and tragic. It has been lightened up at times in its intense seriousness by things humorous and absurd. Being an Irishman his wit was usually equal to any demand upon it, however unexpected. But at times he has been known to be actually "floored." This was the case in 1878, when, as will be remembered, the question of what had become of the stolen remains of A. T.

Stewart greatly exercised the public, and was widely discussed in the press. At this time Mr. Murphy addressed a great temperance meeting in Cooper Union, New York City. He had reached his climax in which he had pictured alcohol as a criminal arrested and dragged to trial before the bar of justice. After detailing the various aspects of such a trial, the terrible arraignment, the damning evidence, the weak defense, the charge of the judge, the conviction of the malefactor, he suddenly turned to the audience as the tribunal and thundered forth, "What will you do with it?" There was a short, impressive silence. Again Mr. Murphy thundered forth, "What will you do with it?" This time the silence was shorter yet, for an old Irish woman on the front seat answered with inimitable brogue: "Put him in Mr. Stewart's coffin." The effect was electric. The audience and Mr. Murphy himself were convulsed. Whether that meeting closed with a single signature to the pledge history fails to record, and Mr. Murphy can never be induced to tell.

CHAPTER III.

THE MAKING OF A BLUE RIBBON ORATOR, THOMAS EDWARD MURPHY.

PERHAPS no one would seem to a stranger so little like the ordinary type of temperance orator as Thomas Edward Murphy. There is nothing in the least professional about him. In looks, bearing, and dress there is nothing to suggest his peculiar mission. One usually thinks of a temperance orator as almost necessarily a reformed drunkard. So many men, of whom Gough and Francis Murphy are typical, have owed so large a part of their success to the thrilling intensity and dramatic power of the story of their own fall and salvation, that one has come to expect such a personal history as a matter of course. This almost instinctive impression does injustice no doubt to many men who have been a power on the temperance platform. But so general is this impression that almost spontaneously the question arises when one first hears a temperance orator: "How long is it since he was reformed?"

Such a question as this would never be suggested by meeting "Ned" Murphy. He has

that cleanness of look which forbids the thought that dissipation has ever left a black mark upon his past. And in this no doubt is to be found in part the secret of his power. He approaches an audience not from the separate caste—if one may so call it—of the man who has touched low depths of degradation and high felicity of reclamation, but from the every-day standpoint of a common humanity, that of men who have met the temptations of ordinary life, who have sometimes fallen and have sometimes escaped, but who on the whole have maintained a creditable moral standard, neither greatly superior nor inferior to that of their neighbors. "Ned" Murphy, therefore, is in touch with the ordinary life of the ordinary man, while he reaches the degraded and hopeless through the power of an intense appreciation of what their condition is, and an intense sympathy with their efforts to regain their manhood—an appreciation and sympathy reached by observation rather than by experience, from the outside rather than from the inside.

There have been those who have held that there is no power so potent on the temperance platform as the simple story of a reformed man. And certainly no movement for temperance can accomplish great results of which such stories are not a prominent feature. But it is a mistake to suppose that these stories are the only talisman of reform, or that they can take the

place of other influences which make for right living. Just here was, perhaps, the most fatal mistake made by the old Washingtonian movement. On the platform of that movement any other exhortation or entreaty besides that of the reclaimed drunkard was discouraged and in effect rejected. The result was that there at once arose a divorce between the band of reformed men and clergymen and philanthropists who had had no need of reformation. The staying power of the first influence was insufficient, and thus the movement died prematurely because it was cut off from those permanent influences which foster and further all successful reforms.

As has been already intimated, the power of "Ned" Murphy lies most of all in his personality. The secret of that personality is indicated by the fact that it is soon the easiest thing in the world for all who come in contact with him to call him "Ned." We all understand how much is meant when a public man comes thus naturally to be spoken of in a familiar way. The case of Mr. Blaine is an illustration in point. He was known everywhere as "Jim" Blaine, not in a slighting way, but because people recognized something in his personality which brought him close to themselves, a something we call "magnetism." In a smiliar way "Ned" Murphy comes close to the hearts of the people whom he addresses,

and the token of that nearness is the general impulse to call him "Ned."

Like many another who has found a special mission in life, "Ned" Murphy's development was along natural lines and was of a kind, unconsciously to himself, to prepare him for the place he was destined to fill. He is a self-made man, in the best sense of an often-abused phrase. His school was the school of experience, and he early learned to read human nature and to make the most of all the opportunities which came in his way.

Thomas Edward Murphy was born in New York City, July 18, 1858, and attended the public schools in that city. He was the second of his father's six children, the others being: William J. Murphy, so well known for his effective temperance work in the West; Mrs. Wayland Trask of Brooklyn, N. Y.; Robert S. Murphy, prosecuting attorney of Cambria County, Pa.; Mrs. F. J. Holmes of Indianapolis, Ind.; and John F. Murphy of Louisville, Ky.

While all the children were quite young the dark shadow of the father's intemperance fell across the family life, and hardly had that father been reclaimed when a greater calamity still befell, the death of a dearly loved and tenderly cherished mother. Thus it happened that the Murphy boys learned the necessity of work when other boys of their age were learning their lessons in school. "Ned" obtained

employment, when only about twelve, in the office of Dr. Seth C. Gordon of Portland, Me., a prominent physician in that city. There was no false pride about the boy. The ambition to do everything which it came in his way to do was his from the start. He was not above selling newspapers, or blacking boots, to add to his earnings. He also collected bills for the doctor, who generously gave him a ten per cent. commission. Thus sometimes his industry and smartness were rewarded by an income of twenty dollars a week. He had every opportunity to become a doctor himself. A student in the office took an interest in the bright, clever, winsome boy, and heard him recite every day, encouraging him to think that some day he would be a doctor too. But after a year and a half his roving disposition and desire to see the world proved too strong for him, and when scarcely fourteen he joined his older brother Will, and they went to Concord, N. H., to learn the trade of granite cutters. But the brothers stayed in Concord less than a year. The influence of James G. Blaine, a friend of Francis Murphy's, obtained for them positions as journeymen granite cutters in the government yard on Dick's Island, where "Ned," at between fifteen and sixteen, drew wages of $3.50 a day. These were pretty large earnings for a mere boy, and naturally enough "Ned" and his brother fell

into too convivial habits, played billiards too much, drank beer too much, and became irregular workmen. "The government decided to dispense with our services finally," as "Ned" puts it humorously, "and very much humiliated we two retired into private life." At this time the father of the boys was in Rhode Island, and knew nothing of the unkind fate which had befallen them. While Will went to Manchester, and obtained work in a stoneyard there, "Ned" managed, after a time, to secure again a government place on Hurricane Island, where he was eventually rejoined by Will. The boys, however, continued to be wild, and kept their ways a secret from their father. But they were not allowed to continue these courses unchecked. The father inquired about them and asked a friend, a Baptist clergyman, to look them up. He saw how things were going with the boys, and persuaded them to join their father in Freeport, Ill.

Just at this point, although a little out of the chronological order, it seems appropriate to relate an incident which shows that one can never tell what the future has in store. While the two boys were drifting about, before their father's friend got a grip upon them, the older, Will, had secured a place in a large New Britain factory. Here "Ned" joined him a short time afterward. "Ned" tells how, like

many another young man probably in his place, as he formed one of the crowd that streamed out of the yard when the whistle blew, and looked up at the office windows where the managers had their luxurious quarters, he thought enviously that those managers were the biggest men in the world, and wondered if it would ever be his good fortune to be half as big a man as they. Some fifteen years passed away and "Ned" Murphy, no longer the common workman seeking a job, but the celebrated temperance orator whose fame had spread through the land, opened a campaign in New Britain. One of the leading men of the city to come forward and indorse the movement was Mr. Landers, the head of the great cutlery concern of Landers, Frary & Clark, the very concern in which, as a young fellow, he had held a humble place. Perhaps no incident in "Ned" Murphy's life has afforded him sincerer gratification, or has been more justly a cause of pride, than the position taken by Mr. Landers, for it was more than an indorsement. Engaging in the movement at first simply for the purpose of encouraging his men to form habits of temperance, Mr. Landers soon became convinced, as he himself has wittily put it, that "preaching temperance to the other fellow" was a complete and dismal failure. To make one's influence actually felt one must practice temperance as well as

preach it, must make the sacrifice which he calls upon others to make. So interested did he become in the Murphy movement in New Britain, so impressed was he with the great good which that movement was accomplishing, that he found himself ready for the sacrifice of his own comfort and the liberty which he had advocated for others. So he threw his personal influence into the scale of good morals, signed the pledge, and put on the Blue Ribbon It was perhaps the proudest moment in "Ned" Murphy's life as a temperance advocate. The man to whom he had once looked up as so far above him was now under his own influence, and had identified himself with the movement of which he was the head.

But to resume the thread of the story. The two boys having joined their father at Freeport, after a brief period practically parted company. Will, the elder, at first went to work upon an Illinois farm, but later was sent to school at Abingdon, Ill., afterward attending the seminary at Pennington, N. J., and completing his education at the Pennsylvania Academy at Chester. But "Ned" was not of the "settling down" kind. He had then the same energetic, ambitious, highly nervous disposition, which, when directed into suitable channels, has proved to be such a power for good. But it is much easier to turn such a disposition to account in a man of principle

and fixed purpose than in a youth just entering on manhood. So it came about that "Ned" began to shift for himself again after a brief stay with his father. He moved to Sterling, Ill., found a partner, one Shepard, and set up in business as a "butter broker." His versatility is thus freshly illustrated. He made a very successful "butter broker," that is he was very successful in obtaining butter from the farmers and selling it again to town customers at a high rate of profit. As a matter of fact he at this time made too much money for the best good of so young a man. He joined a club in Sterling, where there was plenty of beer to drink as well as plenty of billiards to play, and he enjoyed these privileges to the full extent. He would not perhaps describe himself at this time as thoroughly dissipated. But at any rate he was so dissipated as to loose caste socially, and he drifted to Chicago. Some influence, he could never trace it to anything directly, except a whim, moved him to join his father in Pittsburg. It was about the time of the close of the great campaign in that city. The father saw how things were going with the boy, that his disposition was to be more or less wild, and received him with all the warmer-hearted cordiality. The elder Murphy was thankful for the chance to get a grip on the son, whom no one could know but to love. To take him out of the

life, and habits, and associations of his past, Francis Murphy made "Ned" his private secretary, and the boy was with his father during the three months of the great campaign in Philadelphia, when 100,000 persons signed the Blue Ribbon pledge. No one so amenable to influence as "Ned" Murphy could have gone through such a movement as that and escape the deep impression which it made upon all that it reached. And the Philadelphia episode undoubtedly marked the turning point in "Ned" Murphy's career.

It must not be inferred from this that the younger Murphy became all at once a Blue Ribbon man. His father had that wisdom, which many parents unfortunately lack. He tried to influence rather than control his son; in other words, he sought control through influence, and not through dictation. Francis Murphy did not preach to "Ned," he did not nag him. He left the boy rather to see for himself how great was temperance work, and trusted to the indirect power of moral suasion and to the natural impulses of a good heart under proper direction, as well as to his love for his father, to keep him from evil courses and to bring him out right. The result has proved that this trust was not misplaced. "Ned" Murphy was much steadier than he had ever been before. He had too much respect for his father and for his father's position to

disgrace him by open drinking. At times after the meetings were over he spent a night with "the boys." But he did this very quietly. In doing it, however, he did not escape his father's watchful eye, but that did not change the father's determination to refrain from breaking silence, and to take it for granted that "Ned" was behaving himself. But slowly and surely the quiet influence of his father and his father's work impressed itself on the boy's character. He became more and more ashamed of dissipation, and more and more convinced of the great actual good which the Blue Ribbon movement was accomplishing. He was not of course at this time anything of a temperance orator, and made no temperance claims for himself. He occasionally arose in the meetings when his father called upon him and bore testimony to what he saw and heard. He speaks of these little offerings of testimony as of the most trivial and commonplace kind. But in books describing the great Philadelphia movement side references are occasionally made to some "admirable short speech by Mr. Edward Murphy." This shows that even at that time his gift was not wholly buried, and that he had a way of putting things which attracted popular attention.

For the next two or three years "Ned" Murphy drifted about a good deal, being the larger part of the time with his father. But

in 1880, while in Johnstown, Pa., he rather suddenly made up his mind to become a lawyer. He suggested this career to his father, and the latter fell in with the suggestion. With his brother Robert he entered the office of Horace Rose, and for six months gave himself to preparatory studies necessary to pass the examination preliminary to the study of law. About this time or a little later he chanced with his brother Jack to visit his father in Philadelphia. On waking one morning he overheard his father say in an adjoining room: "Jack, I wish you would ask Ned to sign the pledge." The request went straight to his heart. The thought of his father's secret anxiety for him, which had never been openly expressed, moved him greatly. He did not immediately sign the pledge, but he could not escape the memory of the request. Not long after that time he went of himself to his father and said, "Father, I want to sign the pledge." And he did. Thus did patience, and forbearance, and tact, and silent influence at last receive the reward which a more aggressive way would certainly have missed.

Not long after this we note the beginning of "Ned" Murphy's career as a temperance advocate. So numerous were his father's engagements that "Ned" was often asked to fill engagements for him. He composed a speech

which he delivered in various towns in the vicinity of Oil City, and which, very much to his own surprise, proved to be acceptable and effective. Those who heard him once wanted to hear him again, and his fame suddenly grew. Temperance lecturing very naturally interfered with his law studies. He generally received twenty-five dollars a night, and that, as he is given to remarking, is better pay, taking the average of engagements, than he has sometimes received even now in the heyday of his popularity. But his career as a Pennsylvania temperance orator was suddenly cut short, and he was called upon to test his powers on a much larger stage than that of provincial life.

In the summer of 1881 Francis Murphy received an invitation to inaugurate a temperance campaign in England. Mr. William Noble, the founder of Hoxton Hall, London, was largely instrumental in this. Hoxton Hall, as many readers may not know, was a mission established in what was formerly a music hall, in Hoxton Street, very close to, if not quite within, the purlieus of the slums. Mr. Noble had himself visited America and had gone back home greatly impressed by the extent and character of the Murphy movement. The Blue Ribbon feature had specially attracted him, and he had established, in connection with the Hoxton Hall mission, a branch of the Blue Ribbon army.

Consequently Francis Murphy was really visiting an organization of his own when he made his first address in Hoxton Hall.

It is aside from the present purpose to detail here the incidents of the English campaign. It is enough to say that nothing like it had ever before been known in England, and that it centered the attention of all, whether total abstainers or not, who were interested in philanthropic work—as is shown, for example, by the references made to it by Walter Besant, already quoted. "Ned" Murphy accompanied his father on this trip, and it was destined that here in England he was first to achieve his great reputation as a temperance orator, although he was at the time under twenty-three.

It came about in this way: As in America, the elder Murphy had more engagments than he could fill. So when the people of Haslingden, a place of 12,000 inhabitants, and a suburb of Manchester, asked for his services he was obliged to send "Ned" in his place. "Ned's" equipment for inaugurating a temperance campaign in a strange city of a strange country, where a man has his own place to make, and must of course run the gauntlet of natural criticism of a stranger and a stranger's method, consisted of a single set speech, which he had elaborated with the greatest care. It is so artificial in construction, so stiff, so wholly in

contrast with the easy, spontaneous, off-hand efforts by which "Ned" Murphy is known to the American public, that it is worth while to give a specimen of it as an example of what it seems impossible to believe "Ned" Murphy's oratory ever was. This set speech starts off like the prize effort of a college boy: "It is universally admitted that drunkenness is the great curse of our national and social life. It is not as characteristic of Great Britain as of America, but I am not here to-night to discuss this distinction from the standpoint of national differences."

When "Ned" Murphy had made this speech he had exhausted his repertoire. Of course he could not conduct a great temperance campaign with only one speech, and that one speech was all he had. He also lacked time and opportunity for originating and elaborating another. So he gave up speechifying and took to talking. And in this he found the true secret of his genius. He awoke to find himself a unique temperance orator. The chief charm of his addresses ever since have been their spontaneity, and the quickness with which they respond to every demand of the moment. It was his experience at Haslingden which gave to us a new and original temperance talker.

In form and sentiment these English speeches, as reported in the English papers,

bear a very close resemblance to those now so familiar to the American public. Here, for example is a quotation from one of his maiden efforts: "I have not come here to-night to speak an unkind word of anybody. But I appeal to every man who loves his fellow-man, who stands by the cause of good order, who hopes to see his home filled with happiness, to summon all the energies which he possesses to remove the slightest impediment in the pathway of this reform. It is not my purpose here to-night to enter on a tirade against any man or any set of men. The movement which I advocate seeks to rob no man of his rights. It is as open as that heaven which is above us. Its one purpose is to cause the waste places to blossom and to make straight the crooked paths. It urges every man to rise to the dignity of his divine inheritance and to rule himself. If people would only stop buying intoxicants there would be none to sell them. It is the individual who is responsible for this accursed traffic."

This speech is typical of what "Ned" Murphy was at that time when he had thrown off the trammels of set oratory, and of what he is in ideas and sentiments to-day, when he is in his more serious "English" mood—if one may be allowed that phrase. The following extract from another speech, delivered not long afterward at Warrington, is more typical of

him in his American mood, if so radical an American as "Ned" Murphy can ever have a mood which is un-American. The quotation is as follows:

"We have been having a grand time ever since we started—I think it is a kind of 'tee-total' spree. You may say that this is not a very refined way of expressing it. There are some people in this nineteenth century who are so terribly æsthetic. The first question they ask is, If I do so and so, will it be æsthetic? Will it be according to the mode of Mr. So-and-So, or Mrs. So-and-So, or the other So-and-Sos? Well, I thank God we care nothing about the opinion of Mr. So-and-So, or Mrs. So-and-So, or the other So-and-Sos, in this gospel temperance mission. They say that these meetings are quite out of the regular routine. Thank God! it is time for us to get out of the old rut. We do not plow with the spade nowadays. No, we don't! We have made an advance in agricultural implements. We have the telegraph and the telephone, and this age of ours is a most wonderful age; and no man need feel that his life is a failure who has been born in this nineteenth century, when there is so much of progress, and everything is so interesting. We have the telephone, I said, a modern miracle, and we can stand in Liverpool and whisper to the men who are doing business on the Exchange in Manchester, and

we can know in the twinkling of an eye what the quotations in the market there are. Yes, this is true nineteenth century advancement. But it does not stop there with market quotations. Thank God, we are advancing on the line of gospel temperance truth. There are some people who say that these meetings are not solemn enough. The man who gets up with his face as long as a butcher's knife does not impress me very much with his Christianity, with his religion. If I am on the road to heaven by the grace of God, I have a right to be happy, and to laugh, and to shout 'hurrah.' But some people say, 'Murphy tells a good many funny stories.' That may be a sign of weakness, I won't say as to that, but the Lord can make use of a very weak instrument to promote a good cause. To such men I say, 'If you are safe you may not need gospel temperance for yourself; but don't criticise those who do need it.' But I am not here to lecture you. I am here, so far as in me lies, to go down into the depths, and to get my arm, by the blessing of God, under the lowest man there, and to lift him up on to the level of redeemed humanity."

No one who has ever heard "Ned" Murphy, and who reads this extract, will doubt that at last he had found himself. While not perhaps equal to many efforts of his later career, it has about it the same breezy naturalness, the same

quickness at catching floating points and suggestions, which constitute the charm of his maturer efforts to-day.

This style of address must have been a startling innovation for the conventional temperance platform of so conservative a country as England. But though new and American, and perhaps because it was new and American, it caught the ear of the multitude, and the multitude thronged to hear the youthful advocate of the Blue Ribbon movement. The results in Haslingden were simply a marvel, and provoked much incredulity at first when reported in the press and until the reports were substantiated. When the meetings closed 6166 had enrolled themselves in the Blue Ribbon army out of a population of 12,000, and simultaneously 500 more had taken the Roman Catholic pledge. The largest hall in the town was crowded nightly. Toward the last, as the movement grew in interest and intensity, overflow meetings had to be held, and as many as 3000 assembled on one night. Prejudice was overcome, all classes were reached, and there was an unanimous spirit of enthusiasm in behalf of gospel temperance. One chronicler quotes, in describing the movement, what Lord Nelson said of the battle of the Nile: "It is not a victory, but a conquest." And this in staid England!

Cases of "hard drinkers" reached were numer-

ous and impressive. One, for example, who had wasted over $50,000 in five years, and had reduced himself to absolute want, signed the pledge and began the life of restored manhood. A publican, or as we should say in America, a liquor seller, came to one of the meetings and asked for a pledge. He said: "My three sons have signed, and I must try to encourage them. I will sell no more drink." A relieving officer went into a low lodging house, before the Blue Ribbon campaign a scene of terrible intemperance. What he saw there, instead of drunkenness, were Blue Ribbon pledges hung upon the walls, representing all the tenants of the place. The change appealed to him so eloquently that he also signed the Blue Ribbon pledge. The men who quarried the famous Haslingden stone had been, previous to the movement, notorious for intemperance. Large numbers of them put on the Blue Ribbon. As evidence of the change wrought a local paper states that in one quarry in one week, in place of the usual expenditure for drink of five pounds, the amount so spent was only three shillings. As in America so in Haslingden the Blue Ribbon movement proved to be truly evangelistic. It awakened a new interest in religion. Those who were reclaimed felt that they could not depend upon themselves to be saved from falling backward into their old ways, and their hearts were turned to a higher power for help

and strength. Many who had not attended church in years began to go again. In short, the movement resulted in a new religious life throughout the town. The results were so remarkable as to attract general attention, and Dr. F. R. Lees, author of the "Standard Temperance Text-Book," was among the first to come forward and indorse Murphy heartily.

Those who were interested went carefully to work to conserve the results, so that nearly thirteen years after "Ned" Murphy closed his meetings in Haslingden, or in the spring of 1894, a commodious, well-equipped club, a home for the local Blue Ribbon army and for temperance men, was opened in that town. "Ned" Murphy was invited to cross the Atlantic and to take part in the dedicatory exercises of an institution which is so notable a tribute to the thoroughness and permanency of his work. Greatly to his own regret he was unable to accept this invitation.

It is also a great gratification to him to meet, as has been his not uncommon experience, his Haslingden converts all over America from the Atlantic to the Pacific. Like many other Englishmen they have emigrated, and in emigrating to America they have not forgotten to bring their Blue Ribbon principles with them. They are always glad to embrace every opportunity to make themselves known to Mr. Murphy again, and to tell him how

great is their sense of obligation to him and his work. Only as recently as the spring of 1894, while conducting his great campaign in Boston, two of these Haslingden Blue Ribbon men made their way to the platform after a meeting and renewed their allegiance to the pledge they had taken in England. Thus do the converts of the movement in one part of the world rise up in other parts to give it the strength of former victories and to spread its influence by their testimony.

We shall reserve for a later chapter the full details of the Blue Ribbon movement in England under the auspices of Francis and "Ned" Murphy. It extended to Scotland and Ireland, and the results there were as remarkable as those in England. What is intended here is simply to show how "Ned" Murphy became a temperance orator, and what were his methods and what was the extent of his influence. It may not be unprofitable to contrast the "Ned" Murphy of then with the "Ned" Murphy of to-day. To do this we will make a quotation from an article published in *Harper's Weekly* in February, 1894, which says:

"As 'Ned' Murphy steps out on the platform on one of his great gatherings where the doors have, no doubt, been closed a half hour or more before, as even the standing room is gone, and raises his hand to still the tumult-

uous greeting which interrupts some preliminary song or solo, one who sees him for the first time involuntarily exclaims: 'What a fine-looking, well-dressed, genial man!' Of about the average height, of good figure, of good features, a half blonde who has all the blonde's attractive freshness of complexion, with wavy hair and a heavy mustache, the chief charm of all lies in his winsome smile, whose whole-souled good-fellowship and open frankness are as contagious as sunshine. No heart can escape its inspiration of hope and health. Then what a 'well-groomed' man he is! From the fit of his bell-skirted Prince Albert coat to the nicety with which his cravat is tied, every detail is perfect.

"His method, if method it can be called, when everything seems to go of itself without aim or machinery, is as unusual as the man. All centers in him. Business men—whom Murphy is very successful in enlisting in the cause—and clergymen, and converts, are called up in some off-hand, unconventional way for a 'few remarks'—a way that recalls the Salvation Army. While each speaks, Murphy sits close behind, his face reflecting every sentiment, and his voice punctuating the remarks with all sorts of comments, the audience actually seeing and hearing as Murphy interprets. When Murphy's own turn comes there is no attempt at any formal address. It is simply a talk, as

colloquial as if it were delivered in a drawing room before a select party of friends, now humorous, now pathetic, now intensely dramatic, moving this way and that as any chance incident may suggest, filled with stories, but absolutely free from coarseness, and stopping almost abruptly before anyone is prepared for the end. The burden of it all is the glory of self-controlled manhood, the happiness of the home redeemed from the drink curse, the common sense of being on the safe side.

"There is nothing new in all this; it is as old as the temperance cause itself. And yet thousands will crowd a great hall for a month of nights to listen to its repetition. It is the 'magnetism' of the man's own personality, his dominating optimism, the contagious geniality of his gospel of good cheer, which puts courage into the heart of the most despondent, and sends all out into the world nerved for new effort.

"Then the charm of Murphy's complete informality grows constantly. He treats his audience as one big family, and enters upon all sorts of personal details. His favorite climax, 'Isn't that so, Maggie?" at first grates a little unpleasantly, especially when one looks at Mrs. Murphy, a quiet, attractive, well-dressed, well-bred little woman. But soon one comes to take it as the most natural thing in the world, and appreciates how without that famil-

iarity the whole effect might be missed. And, indeed, Mrs. Murphy is herself the greatest possible factor in her husband's success. She 'keeps tab' on all his stories, arranges a hundred details for him, and by a warning or encouraging glance restrains or directs him when he is seemingly most at the mercy of the spontaneous movings of his own spirit. Coming from a home of wealth and refinement in Pittsburg, the daughter of Captain Vandergrift of the United Pipe Lines Company, Mrs. Murphy shows a devotion to her husband and the Blue Ribbon cause which has in it a touch of romance, and which draws many hearts to her. It seems impossible to imagine Murphy or the Murphy movement without her quiet, effective, gracious aid."

The reference to Mrs. Murphy made in this quotation anticipates somewhat the marriage of "Ned" Murphy, which took place four years after the time of his first English campaign. But, as the object we have now in view is to contrast Mr. Murphy as he was when he first came into prominence on the temperance platform, with what he is to-day, when, though still a young man, he may yet be called a veteran of the platform, it is perhaps as appropriate here as anywhere to speak of the event which has done more to confirm his career than perhaps all the other events of his life. In "Ned" Murphy as he is to-day there is conspicuous a

Sincerely
Margaret D. Murphy.

certain feminine quality which belongs to all true art work. The application of the word art to temperance platform oratory will probably not escape challenge. But art belongs of right to such work as "Ned" Murphy's as truly as it does to the work of the actor or to the work of the preacher. To so adapt means to end, to so apply the powers of oratory, to so study human nature, as to make effective for good the instrumentalities of a temperance movement, belongs beyond a question to the sphere of art. To command success requires genius, and genius trained by the conditions of art development. And the longer a man continues on the platform, and the farther he lives away from the first freshness of his original *début* and the first novelty of his original methods, the more must his genius depend upon the guidance of his art to make permanent his success and his place in his chosen sphere. This is in effect a truism, which we recognize in almost all other professions except that of temperance orator. From the mere fact that a man like "Ned" Murphy appears now here and now there, that his appearance in any particular place is of comparatively short duration, we think of him as some wandering, erratic star not governed by the same laws which control the stars of the fixed professions. But this simply shows that we have taken a surface view of the matter, and have not con-

sidered the necessary conditions for success in such a career as that chosen by "Ned" Murphy.

It is an axiom almost that in all true art work, of whatever kind or degree, there must be present sex sympathy. This applies as rigidly to men as to women. That is, there must be something, if the work be true art, which commands the sympathy of both sexes, whatever be the sex of its author. They tell the story of Thomas Bailey Aldrich, the clever story teller and graceful poet, the artistic quality of whose works is probably not surpassed in America, that a friend said to him one day: "Aldrich, Miss Blank of Boston [naming a certain woman prominent in Women's Rights circles] says that you are 'effeminate.'" Quick as a flash came Mr. Aldrich's retort: "I am, compared with her!" Now it is not simply the wit of this retort which makes it admirable. There is more in it, namely, the recognition of the fact that there might be, and probably was, something in his work, man though he was, which struck the note of sex sympathy, which touched not one sex but both.

This is a comment which truthfully applies to the work of "Ned" Murphy. It appeals for sympathy equally to men and women. If one were called on to name the most prominent quality in it which entitles it to this description, there would be no difficulty in naming it, for through all his speeches runs the dominat-

ing note of "home." He may or he may not start with it, he may or he may not linger upon it, but again and again throughout the evening he returns to it as the great supreme argument for leading a life of strict sobriety. Many will say that this is a commonplace of temperance appeal. And so in a sense it is. But as Murphy uses it, it loses the conventionality that makes it commonplace, and takes on an earnestness and intensity with which it is seldom presented. His constant recurrence to it is the most spontaneous and natural thing in the world. It comes about because it is evidently the uppermost thought in his mind, because he really feels that a happy home is the greatest of all possible blessings here on this earth.

If, then, any critic wants to know what it is which gives Murphy his unique power over the hearts of the people, such a critic need look no farther than the genuine love of "Ned" Murphy for the home and all that belongs to it. Here is the secret of the strength of his eloquence. When he touches the home he touches that chord to which the human heart instinctively vibrates.

The thought will probably occur to many that "Ned" Murphy's love for the home is largely a love for one of those blessings of which fortune has deprived him. The case of Payne penning in all the loneliness of homeless

wanderings in a foreign land his immortal "Home, Sweet Home" might be cited as a parallel. For Murphy's life has of necessity been a wandering one. This was true of his homeless boyhood's days, of his youth passed in drifting from occupation to occupation, of his younger manhood spent in assisting his father, and in his independent career on the temperance platform. But they little know "Ned" Murphy who suppose that his loss of home in the conventional sense is the true explanation of the dominating thought of home always present to him. It is not because he has been for so much of his life deprived of a physical home, a fixed abiding place, that he places it first among the possibilities of life. It is rather because he himself knows and knows constantly what it is to have a home. This may be a paradox, but the truth of it is plain enough to those who have the pleasure of Mrs. Murphy's personal acquaintance. She is one of those rare women of whom it can be truthfully said that she makes a home wherever she is. Of all the good fortune that has fallen to "Ned" Murphy's lot nothing is comparable with the good fortune which made Margaret Frances Vandergrift his wife.

This applies as truly to Mr. Murphy whether one considers his public career or his private life. Mrs. Murphy's devotion to her husband's career is absolute. And it may be

added that anything short of such absolute devotion would make impossible for her husband the career which he has chosen as his life work. With rare tact and sweetness Mrs. Murphy appreciates this, and has made her husband's career her own as completely as if she were herself the platform temperance advocate. To a man of Mr. Murphy's sensitive affection anything short of this would be torture. There are many wives in the world who are sincerely in love with their husbands, but who are not in love with their husbands' careers. They are loyal to their husbands, but not their husbands' life work. Such a divided loyalty as that would make it impossible for a man like Mr. Murphy to live his best life. He needs on the platform all the sustaining sympathy which comes from a wifely loyalty that knows no other good for him than platform success, which desires no other career for him than the one he has chosen. Turning to the private side of Mr. Murphy's life it is evident that, for one who can know no conventional home, the fact that his wife's companionship makes a home for him wherever he is, is a source of infinite strength and sweetness, an inspiration for impassioned rhapsodies on the word home.

In all this devotion of Mrs. Murphy to the Blue Ribbon cause which she has espoused there is never discernible the least note of self-

sacrifice. When others recall the surroundings of luxury and wealth which she enjoyed in her father's home in Pittsburg, and suggest more or less delicately the change from those surroundings involved in her present life, the suggestion that she has given up anything is repelled with impulsive sincerity, almost with indignation. It is evident to those who know her best that she has become so enthusiastic over her husband's work that she has actually grown into enjoyment of it. The work is now a part of herself, a part of her life. It is "we" who have been here or there, who have held this or that campaign, who have accomplished this or that triumph. The identification of Mrs. Murphy with her husband's Blue Ribbon movement is now natural and complete.

What her husband could have been without her is almost impossible now to imagine. Of course there was a time, and quite a long time too, when he was a successful temperance orator without her watchful care and assistance. But her tender solicitude is now constantly on the alert to relieve him of all the minor annoyances of life, and to place him where he can be free to work to the best advantage.

Not long ago there broke out in the English newspapers one of those periodic discussions of the personal rights and questions of life, for which sort of discussion English journalism is

famous. The subject of the particular discussion was: "Ought women to be allowed to carry latch-keys?" In the case of Mr. and Mrs. Murphy such a discussion could never arise. For almost invariably Mrs. Murphy carries the latch-key. This is a small incident, but it is typical of the extent to which she more than cheerfully goes in attending to the vexatious details of ordinary life. Mr. Murphy is sometimes accused of being extravagant in the matter of personal expense. He believes in the gospel of physical comfort, and he lives up to the gospel he believes in. Wherever he is it is his custom to stop at the best hotel, to have the best rooms in that hotel, and to give his wife and himself all the comfort possible in hotel life. Of course this is a matter entirely personal to himself, a matter which concerns his pocketbook and his disposition, and a matter concerning which outside or public criticism is an impertinence. It is part of Mr. Murphy's creed that a man who preaches and practices temperance has a right to live as well, if not better than, him who preaches and practices self-indulgence in alcoholic stimulants. No one will dispute Mr. Murphy's right to hold this view. But if any defense of it were needed, it would seem as if the fact that he goes everywhere with Mrs. Murphy, and that what may not be a necessity for him would be generally acknowl-

edged a necessity for her, ought to be a sufficient protection against even implied criticism. And yet perhaps she is the last person in the world to be willing to enter such a defense. She would say that a man who works as hard as Mr. Murphy needs all the comfort which he can possibly obtain in a method of living at best uncomfortable. And this position, one that she would naturally and spontaneously take, illustrates better than volumes of description her loyalty to her husband and her husband's career.

We have not touched upon her own definite part in furthering that career. With a gracious woman's tact and a true kindness of heart found only in such a woman she makes friends of all with whom the extraordinary conditions of her life throw her in contact. Whether she is merely sitting on the platform, or tying blue ribbons in the buttonholes of those who have recently signed, or making time pass pleasantly for some chance caller, or discussing the outlook with some committeeman, or giving points to a newspaper reporter, or attending to one and a thousand other details of temperance campaigning, she is at all times the same winsome, charming personality of quiet, cordial manners and refined bearing. No wonder she holds true to the cause many who might but for her wander again into indifference or hostility.

How came it that "Ned" Murphy was so typically fortunate in the all-important matter of the choice of a wife? The story extends over years. We sometimes wonder at the number of unfortunate marriages in the world. It is perhaps more a matter of wonder that people who prove to be "made for each other" often do not discover their affinity until after a considerable acquaintance.

One would think that discoveries in such cases ought to be immediate. But this is far from the fact, and it is sometimes a matter of years before these typically happy marriages are finally brought about. People pass and repass in life, and know each other more or less intimately at one time and another, and yet do not come any closer together until some sudden impulse or unexpected incident brings on the satisfactory *dénouement*. A good deal is made by novelists and philosophers of "love at first sight," as of something very extraordinary. But after all is love at first sight half so extraordinary as the possibilities of love which exist dormant long before they are realized? Certainly as Mr. Murphy looks back now upon many years of ideally happy married life, it must seem a very strange and extraordinary thing to him that he did not find out what Miss Vandergrift might be to him when he first met her. That would seem to have been the natural result of their first meeting, and the

actual fact that they met, and drifted apart, and remained separated for years, without any apparent serious thought of one for the other would seem to be the unnatural result.

The first meeting between Mr. Murphy and Miss Vandergrift dates back to the time before "Ned" Murphy was a temperance orator of more than local reputation. In other words, it was before his first visit to Europe and the discovery which he made in Haslingden, that he could "talk" temperance and not simply deliver set speeches upon it. The place of this meeting was Oil City, Pa., and the time was 1881. "Ned" Murphy was visiting there, acting as private secretary to his father. He became intimate in the family of an aunt of Miss Vandergrift's, who often spoke of her niece. Miss Vandergrift made a visit to the aunt, and the two met. The acquaintance began rather violently for an ordinary acquaintance, for the first meeting was followed by an engagement to take a horseback ride together the next morning at five o'clock. This was followed by various meetings, as often as opportunity offered. But it ended there. They had not "arrived," as the French say.

Thus the two people who were apparently "made for each other," as the phrase goes, and who were actually made for each other, as years of happy married life have proved, enjoyed their little preliminary intimacy and parted

without serious thoughts one for the other. It might have been, for all that anyone could tell at the time, a case of "Ships that pass in the night," only it was not night, but the brightest and cheeriest sort of morning sunshine. He went to Europe to enter upon his career there, and she returned to Pittsburg to enjoy the gayeties which attend the life of a daughter of a wealthy, loving, and indulgent father.

It was two years before they met again. He was just back from the other side with his temperance laurels thick upon him, and she was in New York with her family paying a flying visit to the metropolis. The meeting was one of the purest chance. He ran across her in a hotel corridor and had a pleasant little chat just as he might have had with any other young lady of his acquintance. There was nothing in the least impressive or significant about their meeting, although it was a very cordial one. The Vandergrifts were going to the Oriental Hotel, Manhattan Beach, for a few days' outing by the water, and they pressed Mr. Murphy to join their party and take his outing with them. But he preferred to carry out certain plans of his own. So he simply thanked them, and went his way on a trip to Watkin's Glen, and Miss Vandergrift and her family went theirs. That was all there was of it.

"Ned" Murphy met his fate in the Christ-

mas holidays of 1884. He had been seized with an enthusiasm for the law, and had for a time dropped regular work on the temperance platform in order to pursue his legal studies. He found law quite fascinating, and had he continued must have made a successful career at the bar, as some of the leading lawyers in Chicago took a great interest in him and held out all sorts of alluring promises. He had not, however, given over speaking for temperance, and during this time, when the enthusiastic convention which nominated Mr. Blaine was held in Chicago, had assisted his father in addressing large temperance assemblages, the Blue Ribbon movement there having met with extraordinary success. But that winter his father had returned to Pittsburg, and "Ned" had settled down to make a lawyer of himself.

While in Pittsburg his father met with a slight accident which interfered more or less with his work, and "Ned" joined him in order to pass the Christmas holidays with him. His father suggested that they call on the Vandergrifts, and "Ned" fell in with the suggestion from no special motive, but to please his father. So the two called together one afternoon and found only Mrs. Vandergrift at home. She was exceedingly cordial and invited them to dinner the next evening. They accepted the invitation, and now Mr. Murphy and Miss Vandergrift met for the

third time. It proved to be the traditionally fatal third time. Both were deeply impressed, "Ned" Murphy so much so that he found himself in no hurry to return to Chicago, but was perfectly willing to continue his visit to his father indefinitely, and to postpone indefinitely the prosecution of his legal studies. Naturally enough he began again to make addresses for the Blue Ribbon movement, and naturally enough Miss Vandergrift was frequently among his auditors. Naturally enough also Mr. Murphy between temperance addresses was a constant visitor at the Vandergrift home.

The course of true love ran no more smoothly in their case than in the proverbial case of all real lovers. Of the obstacles which stood in the way of "Ned" Murphy's success it is not necessary here to speak at length. With so popular a young woman socially as Miss Vandergrift, it goes without saying that there were rivals in the field. But he threw into his love-making the same determination and intensity which had hitherto gone into the prosecution of Blue Ribbon campaigns. And the same success crowned his efforts which had previously crowned them in quite different ambitions.

There is no doubt that it was the man who won Miss Vandergrift and not the temperance orator, although the same fascinations which

attach to oratory no doubt had their influence with her. She describes herself as always being moderately interested in the temperance cause, but she did not sign the pledge until after her marriage. After winning the daughter the difficult and delicate duty devolved upon "Ned" Murphy of "making love to his father-in-law," as Mrs. Harriet Beecher Stowe felicitously calls it in one of her novels. Like most fathers, Captain Vandergrift seems to have been blind to what was going on, and to have been very greatly surprised and not especially pleased that his daughter's affections had finally been bestowed. But he yielded at last quite gracefully to the inevitable. Also like most fathers similarly circumstanced he would probably have preferred some suitor for his daughter's hand whose avocation did not keep him constantly traveling from one end of the country to the other. But to this too he became ultimately reconciled, and, though not himself a total abstainer, on occasion visits his son-in-law's meetings and gives countenance to his campaigns. Captain Vandergrift is a good type of the solid American business man, of push, sagacity, and success. He is the possessor of a very large fortune, is President of the United Pipe Lines Company, President of the Keystone Bank of Pittsburg, and identified with many extensive enterprises. Mrs. Van-

dergrift, his wife, is a lovely and charitable woman, who has always been a friend of the Murphys.

Owing to the then recent death of her brother the marriage of Thomas E. Murphy and Margaret F. Vandergrift, on June 18, 1885, was a very quiet though pretty home wedding. Only a few intimate friends outside the family circle were present. The officiating clergyman was the Rev. W. J. Holland, pastor of Bellefield Presbyterian Church of Pittsburg. The best man was Mr. E. F. Jackman of Pittsburg, and there were no bridesmaids.

The wedding was followed by a trip to Europe, during which the bride had ample evidence in the reception of her husband by his English and Irish friends of his success across the water. On their return from the other side "Ned" Murphy began a two months' campaign in Cleveland, and thus Mrs. Murphy was initiated almost from the start to the life of Blue Ribbon advocacy, in which she has proved since so quiet but effective a factor, showing what a woman can do without leaving her own sphere to forward a great movement in ways and methods unaccustomed to herself and her past, and untried by the great majority of her sisters.

CHAPTER IV.

"NED" MURPHY'S METHODS, WITH ILLUSTRATIONS AND INCIDENTS.

FIGURES and statistics and descriptions never give an adequate or accurate idea of the subject to which they relate. In the case of figures and statistics, their real meaning and significance are revealed to the expert only. If the figures are very large they may give pause to the person who casually runs across them, but they convey no definite meaning to the mind. They simply astonish. What idea does it give anyone of the distance to say that the sun is something like ninety-five millions of miles away from the earth? If the statement were ninety-five billions or ninety-five trillions, the result would be practically the same, so far as the ordinary person is concerned. The statement would simply mean to such a person, whatever the millions or billions or trillions of miles mentioned, that the sun was an immense distance away from the earth, a distance so immense as to be inconceivable. We measure everything by comparison with something else. The

ordinary person has no standard for measuring the distance from the earth to the sun, and so can form no idea of it, however accurately the astronomers may have worked it out. The astronomer, however, who has made distance a subject of special study, has thus cultivated a scientific imagination, and has created for himself a standard by which he can measure and appreciate differences which to the ordinary person are all alike, an indistinct blur.

The same may be said largely of statistics. It takes expert knowledge, gained through long training, to understand them and get at their real significance. The statistics of a census, for example, soon become too involved for the comprehension of the ordinary reader, whose comprehension goes about to the extent of estimating the relative size of cities. Such figures are useful only to the comparatively few, the special students whose work deals with the facts which they record.

Descriptions of noted or unusual men are also likely to be misleading. They resemble a painting in which the artist has idealized his subject and given prominence to this or that look or trait, not discernible to the casual acquaintance, or the average person in the walks of daily life.

So it is that mere figures or statistics of the campaigns of a temperance advocate such as "Ned" Murphy must often fail to convey an

accurate idea of his work. There is a certain sameness to them, too, which contributes to the inability to appreciate them. It reminds one of a schoolboy in Xenophon's "Anabasis," where he is constantly reading how the forces of Cyrus marched so many parasangs in one day, halted and rested for the night, and then marched so many parasangs the next day. These different marches make next to no impression on him, and he has no idea how far Cyrus and his forces marched in a given number of days. It is very much so when one attempts to summarize the campaigns of "Ned" Murphy, to tell how many signers he secured in this place, how many in that, and how many in the other. It is all very remarkable and wonderful, but it leaves no definite impression on the mind.

The same fate attends talks about him and descriptions of him. That he is bright and witty, eloquent and and soul-stirring, that he mingles pathos and humor in a wonderful degree, that he impresses his audience with his personality and makes them share in his own genial, hopeful outlook on life, that he has an art of getting good speeches out of commonplace men, and of making the most of them and their experiences—all this has been said of him over and over again, and yet what accurate idea of him is thus conveyed to the person who has never seen or heard him?

It is only by the concrete, by illustration, by the story of things he has actually done and the method he chose to do them, that one can hope to disclose in any understandable way the secret of his genius for temperance work. That which escapes analysis may perhaps be made clear by the simple statement of some things which have happened during his career on the temperance platform.

A distinguishing mark of "Ned" Murphy's manner of conducting a temperance campaign is his freedom from abuse of saloon keepers. He never treats his audience to that wholesale denunciation of them and their methods which is so commonly heard in temperance oratory. He does not believe in minimizing the sense of individual responsibility, in putting the responsibility for drunkenness on the man who sells intoxicants rather than on the man who buys and uses them. "The hardest saloon for a man to close" as "Ned" Murphy is wont to say, "is the saloon between a man's own chin and his nose." To the closing of this saloon he directs all his efforts, knowing that if these individual saloons are closed the others, which depend on the first for their patronage, will have to close too. Thus it comes about that in every place where he holds a temperance campaign he deprecates, even forbids, abuse and denunciation of saloon keepers on his platform. Indeed he often makes a tour of the

saloons of the place with some friend, hoping by some chance kind word to win perhaps even a saloon keeper and bring him to the meetings.

"Ned" Murphy has had many remarkable experiences with these pariahs of temperance crusades, but perhaps none more remarkable than the one which befell him in Franklin, Ind.

It came about in this way: When he opened his campaign the churches fell into line. There was great enthusiasm and a great outpouring of what generally are called the respectable classes. He was, of course, glad to speak to them in such numbers, and glad to strengthen the resolutions they had already made to lead sober and temperate lives. But there seemed to him to be something distinctly lacking to the highest success of the campaign, and he did not know exactly how to remedy it. There was a conspicuous absence of those whom he was accustomed to reach, of the dissipated and the drunken, and he was at a loss for a way to get at them and draw them in.

Among those who took a great interest in the movement was a certain Judge Horde, a lawyer of the highest standing, commanding general respect by his character and ability, but who was not himself a total abstainer, and who was accustomed to go into saloons more or less often, and to take a drink when he wanted one.

Judge Horde met Murphy on the street one day and said to him:

"Murphy, it seems to me that while your temperance campaign is doing a great deal of good, it is not doing half the good that it ought to. It is not broad enough or deep enough. It is not reaching those that most need to be reached."

Murphy gave a very hearty assent to this, for the Judge's remark seemed to come as an unexpected answer to his own thoughts. He then inquired of the judge if he had any suggestion to offer by which a different class could be interested in the campaign.

"Yes," said the judge, "I have a suggestion which I would like to offer, and which it seems to me will be exactly the thing which you need. There is a saloon keeper in this town who is about to open a restaurant in connection with his saloon. He is a man who is very well thought of, barring his business, and has a host of friends, some of them among our leading citizens. To inaugurate the new departure, he will to-night give a banquet which will be very generally attended. What I want you to do is to go with me to that banquet, to be a guest there, for you will there have a chance to meet those whom you have not been able so far to interest in your meetings. Many of them cannot probably be induced to come."

The suggestion struck "Ned" Murphy as a

very sensible and practical one, and he at once accepted with great cordiality the judge's invitation to be his guest at the saloon keeper's banquet that night. His principle was, if the mountain would not come to Mahomet, then Mahomet must go to the mountain, and he saw nothing in such a course that could possibly provoke criticism, or hostile comment, or unpleasant feeling. Although he had then been no little time in the temperance work, he did not realize how easy it was to arouse temperance prejudices and lay himself open to misunderstandings. So he attended the banquet in perfect innocence, took advantage of the opportunity to meet all to whom he could say a kind word, and then went back to the hotel and to bed, to sleep the sleep of a clear conscience when one has discharged a difficult duty.

But he did not have a chance to finish his slumbers. At an early hour in the morning he was rudely awakened by an tremendous assault upon his door, proceeding from an enraged committeeman ready to drag him out and excoriate him before he had had either bath or breakfast. In short, he had caused a tremendous sensation. The morning newspapers all had flaming headlines in their biggest display type announcing how "Ned" Murphy, the temperance advocate, had actually been a guest at the saloon keeper's ban-

quet, had said kind words to men who needed reforming, and had cordially taken them by the hand. Everybody in town was talking about this extraordinary departure of the Blue Ribbon champion, and it had been impossible to get together, early enough, the members of the church committee (which had invited him to Franklin) to discuss this awful crisis in the campaign. Even then the committee, with bated breath, was in session behind closed doors awaiting with intense anxiety to hear what Murphy had to say in his own defense. So urgent and pressing was the demand made for him that Murphy decided to forego the formality of a breakfast, and, as soon as he could dress, accompanied his visitor to the scene of the excitement.

He found on his arrival that there had been no exaggeration of the feeling over what he had done or of its condemnation. The committee had practically decided to withdraw its countenance and support, and had, as he learned afterward, telegraphed to his father in Cincinnati, as follows:

"The religious sentiment of our community has been outraged by the presence of your son at a banquet given by a saloon keeper. Your presence is imperatively needed, and that immediately."

To this telegram Francis Murphy replied laconically;

"Give my son your support. His Master dined with publicans and sinners. His mission, like his Master's, is to save all."

But this correspondence is somewhat anticipating history. Excellent as was Francis Murphy's answer it seems to have failed of immediate effect.

To the committee "Ned" Murphy made a full and frank explanation of what he had done, and of why he had done it. He pointed out to them that the guests at that banquet were the very ones he most desired to bring into the campaign, and that this opportunity to meet and talk with them seemed to him to be clearly providential. He had not the remotest idea that he would arouse their criticism, but if he had entertained such an idea, it would have made no difference to him. He felt that it was his duty to do as he had done, and, that being so, there was nothing to defend or apologize for. If he had the thing to do over, he said, he should do it exactly as before. He closed by saying substantially:

"Gentlemen, you say that you intend to bring these meetings to a close, to shut your church doors against me, and to withdraw your influence and support. You can do the last two, but you cannot do the first. These meetings must not close. They must and shall go on. There are halls to be hired in this city, and if you carry out your intention I shall hire

one of them. If I lose your backing, there are others who will back me. In any case I shall stay here and see this campaign through. The only question for you to decide is whether you will back that campaign as you have promised, or whether I shall be obliged to seek other backing."

Even this speech, strong as it was, did not settle the committee. It made an impression on them, but it did not convince them. They however made a concession. They voted to allow Murphy to have the same church that night which he had been previously using, and to decide on their future course by the result of the sentiment shown at that meeting.

Perhaps "Ned" Murphy has never addressed a more densely packed meeting than he did that night. All the town had been talking of the incident, and debating it, and everybody was anxious to hear what he had to say in explanation and defense. The church would not begin to hold those who desired to get in. The only way that "Ned" Murphy himself could gain admittance was through a back window over the pulpit, to which he climbed up by a ladder. He made in effect the same speech which he had already made to the committee in the morning, and pointed to the great audience present as incontestable proof that he had accomplished what he had aimed to do, namely, had interested the masses of

the town in the Blue Ribbon campaign. At the conclusion of the speech he asked those present if the people of Franklin wanted him to stay there and continue his work, and if so, that they would indicate it by speaking right out. "Yes!" "Yes!" "Yes!" came in a mighty chorus from all parts of the house. There was no doubt where that audience stood regarding him. The committee appreciated the verdict, and from that time on to the close of the campaign, which proved an unusually successful one, no question was raised as to church support.

When the campaign was almost at an end, Judge Horde, who had suggested to Mr. Murphy his attending the saloon keeper's banquet, came forward with another suggestion. Said Judge Horde: "See here, Murphy, now that your church campaign is about finished, I want you to do a little campaigning for me. You know what my position is in the matter. I myself am not a total abstainer, and I take a drink when I want to, but I believe in the good which your movement accomplishes, and I would like to have a hand in extending it. I know personally almost all the saloon keepers and barkeepers in town. Indeed they are in a sense my friends, and are ready to do almost anything I ask of them. Now I think it would do them no harm to hear the gospel of temperance as you preach it, and I think that I can

persuade them to attend a special meeting for themselves and their families if you are willing to address it. We will hold it in a hall, not in a church. What do you say, Murphy, do you consent?"

Of course Mr. Murphy was more than ready to accede to Judge Horde's proposal, and so, after the campaign under the auspices of the church committee had closed, a special meeting for saloon keepers, barkeepers, and their families was held in a public hall, and was attended by almost all the representatives of the class in the town, the saloons being closed for that night. The influence of Judge Horde secured this attendance where there was any reluctance on the part of those invited to be present.

The meeting was as impressive as it was unique. Judge Horde himself presided and in characteristic fashion told the audience of his part in getting them there, and why they had been brought together. Great care was exercised that nothing should be said or done through a lack of tact to spoil the effect of the meeting. Although there were clergymen present "Ned" Murphy himself took the control of the exercises completely, not to say arbitrarily, into his own hands. "Ned" Murphy himself was the meeting. In opening it he called upon a clergyman to lead them in the Lord's Prayer. This prevented any "pray-

ing at" the despised saloon keeper. He himself read the lesson from the noble 13th chapter of 1st Corinthians: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . And now abideth faith, hope, love, these three; but the greatest of these is love."

The hymns that were sung also were characterized by the same spirit of charity, and they were sung with a will. The first was the well known hymn:

"Let us gather up the sunbeams lying all around our path,
"Let us keep the wheat and roses, casting out the thorns and chaff.
"Let us find our sweetest comfort in the blessings of to-day,
"With a patient hand removing all the briars from the way."

Then came Murphy's address. Referring to the lesson read he said: "The policeman's club fails, legislation fails, harsh words fail, denunciation fails, but love never fails." He then went on to tell them that though of course he did not approve of their business,

and while as individuals they were responsible for being in it, he had no right, and no other man had a right, to stand up there and denounce them as the cause of all the misery which comes from the curse of drunkenness. In a sense their business was legitimate. They had the license of the government to sell intoxicants, and all fair-minded men must remember that fact in taking into consideration their responsibility for the liquor traffic. At the same time he urged them most strongly to keep within the limits of the law, and to go farther than that and live up to its spirit. He went on: "Be legitimate in your business; do not sell to minors; do not sell to those who are evidently in a condition to be the worse for it; close up at the time when the law commands you to close; do not disgrace your families."

At this point Mr. Murphy made a characteristic appeal to them based on their love for their homes. He drew a striking picture of the ostracism which society practices toward those engaged in saloon keeping. The saloon keeper might not care for himself, but did he not care when it was a question of his wife and daughters? He might argue that this ostracism was not justified, that in fact it was most unjust, since the wife and daughter were not responsible for the business of the husband and father. But no argument would remove

the ban which society had put upon saloon keeping. It was not a matter to be argued about, it was a fact to be reckoned with. Would not some of those present for the sake of their wives and daughters, for the sake of those dearest to them, give up the business which involved so great a sacrifice of proper self-respect?

But, Mr. Murphy continued, it was urged that there was a great deal of money to be made in saloon keeping. On the other hand, he asked, did that money last? Even if one did become rich, is it all of life to live, or all of death to die? Is there not something after life, something which follows death? Is it worth while to peril the future even for a prosperous present? Were there not those present who had been educated to believe in the Bible, and who knew that the Bible did not sanction the business of saloon keeping?

Many of his audience were deeply moved. Mr. Murphy had touched a chord long forgotten and unresponsive, but one which answered to his appeal. Quite a number of those present signed the pledge, especially the barkeepers; and one or two saloon keepers signed and gave up the business.

This is by no means the only occasion on which Mr. Murphy has addressed a special meeting held for saloon keepers. During his campaign at Hartford in 1893 he held a similar

meeting, which attracted wide attention and was described at length in the Hartford papers. In this case a saloon keeper himself offered a hall for the meeting, one above his saloon. The Hartford *Times* gives a graphic description of the meeting. It says:

"The little hall was densely packed with men long before the time appointed, and when Mr. Murphy, Secretary Spear, the Rev. Dr. E. L. Thorpe, 'Ed' Lloyd, J. F. Ripley, and a half a dozen newspaper men arrived they had hard work to get in. The crowd extended all down the stairway, and even out on the street men were standing, silently listening and try-to catch, now and then, through the open doorway a sentence or a word which fell from Mr. Murphy's lips. On Wells Street, under the windows of the hall, was collected another crowd. The men here too were silently listening. Inside the hall behind four or five rows of seats men were standing up densely packed together, and in the rear men were standing on chairs and on the window sills. There were nearly 200 men in the room, and there would have been 500 had there been space to put them. Mr. William Loescher, the proprietor (and saloon keeper) thumped vigorously on the table and called the meeting to order. He then introduced Mr. Murphy and the crowd applauded. 'I want my friend, "Ed" Lloyd,' said Mr. Murphy, 'to sing something for us.

We are going to have just as good a meeting here as at the church. There is not anything we have up there that you can't have here. No sir!' Mr. Lloyd sang, 'Safe in my Father's arms,' and was loudly applauded. Then the Rev. Mr. Kelsey offered a brief prayer. 'Men,' said Mr. Murphy holding out his right hand, 'I am glad to meet you, to look into your faces, and shake you by the hand.' Somehow as 'Ned' uttered these words and the men looked into his face, they believed that he was telling the truth. A respectful, a most impressive silence, was maintained. Each man leaned forward to look and listen."

The speech which Mr. Murphy made at this meeting was much the same in form and sentiment as the one already quoted which was made at the saloon keeper's meeting in Franklin, Ind. But some of the things which he said are worth repeating, as the reporter has caught his breezy way of saying them. Among these things are the following:

"I thank you for coming here to-night. I appreciate the honor you do me. Although my business is materially different from yours, yet we can meet and reason together. Neither my father nor I have ever in our work abused the saloon men. We have recognized that the man who sells is not so much to blame as the man who buys. No, sir! I have never abused the man who sells liquor, but I have said to the

working man with a family, if you spend two dollars a week in a saloon you are a stockholder to that amount in the liquor business, and you receive none of the profits. People are too apt to think that the liquor dealer is a kind of vulture. But I know better. A saloon keeper is made of the same clay as other men. He loves his wife and children just as do other men. And I tell you here to-night that liquor dealers have harder work and longer hours and receive more unjust abuse than any other class. I am persuaded that the same amount of energy and business capacity displayed in any other direction would insure success. But now as to the drink habit. You don't want a drunkard around your place, not one of you. No, sir! If you have a bartender that begins to 'booze' and is drunk all day you discharge him. You do not believe in your own business! No man was ever in the liquor business because he liked it. Every man who is in it is in it under protest. We all of us, you liquor men as well as the rest of us, deep down in our hearts desire the best."

Mr. Murphy's speech closed with the same appeal which he had made in Franklin to give up the liquor business because of the ostracism incurred by the liquor seller's family. To continue the account already quoted from: "Mr. Lloyd sang, 'Where is my wandering boy?' and the audience joined in the refrain, swelling

a chorus of such harmony and volume that Mr. Murphy was delighted. The Rev. Mr. Kelsey said: 'That's the best singing I have heard in Hartford. I wish I had that chorus up at my church. I wish that you would come up and sing for us; you can sing, if you can't sign.' After a few remarks by Mr. Kelsey and Dr. Thorpe, Mr. Lloyd was compelled to repeat 'My wandering boy,' and the chorus swelled out again. Then the meeting was dismissed with the benediction by Dr. Thorpe. Mr. Murphy read the pledge and asked if there was any man in the audience ready to sign with him. At first no one responded, but while Mr. Murphy was shaking hands and talking to one and another, several came up, and before long fifteen had donned the Blue Ribbon. Of these, three or four were bartenders."

This perhaps does not seem to be a remarkable showing, but when one considers the character of the audience, it was remarkable. The reporter of the Hartford *Courant* testifies that the crowd was made up almost exclusively of men who very evidently were users of liquor to excess, that is of hard drinkers, saloon keepers, bartenders, and rounders.

It is perhaps interesting to note in this connection that "Ned" Murphy does not confine his efforts in reaching the ostracized classes to special meetings for saloon keepers. During this same campaign at Hartford he addressed

a meeting of convicts in the State prison at Wethersfield, a suburb of Hartford. It was a Sunday morning, and as a reporter of the Hartford *Courant* describes it, "a bright beam of sunshine illuminated the interior of the chapel during Mr. Murphy's visit, and the stern, worn, and in many cases crime-impressed countenances of his hearers relaxed and brightened up with sympathetic feeling, as he talked to them and afterward cordially shook their hands. The stern discipline of the prison was relaxed for the occasion, and an air of comparative freedom prevailed under the watchful eye of Warden Chamberlain. In the gallery, separated from a large crowd of visitors by a partition, and secluded from publicity by a figured cloth screen, were the women prisoners. Chaplain Atwood took charge of the services until Mr. Murphy arose to speak, and then of course as usual he 'ran the meetin'.' Warden Chamberlain made a brief address to the prisoners, telling of Mr. Murphy's work in Hartford, and how he had himself kept his promise to them to bring Mr. Murphy to talk to them in the prison."

The reporter says of Mr. Murphy's address that "he made one of his characteristic speeches, full of sympathy, love, and human kindness. He told the prisoners that he was satisfied that many of them were more weak than wicked, and he soon had the majority of

them under his complete control. He told them funny stories, always with a moral, and said that he did not believe that they were incorrigible. He did believe that there is always some good in every man, but the devilishness that there is in liquor does not give that good a chance. Mr. Murphy then appealed to them through the pathos of a story of a mother's love to resolve to lead better lives. As he dwelt on the love their mothers, wives, or children formerly bore to them many became restless, shifting uneasily in their seats and rubbing their eyes, which could be seen to fill with tears. Their emotions were deeply aroused, and it was easy to tell that many hearts deadened by lives of sin and crime were touched by Mr. Murphy's appeal. Mr. Murphy asked all those to hold up their hands who believed that if they had signed the pledge at eighteen years of age they would not have landed in State prison, and a great show of hands resulted. It seemed as if all but a very few responded. He then enlarged upon the effects of drinking, how it created an appetite, and resulted in crime, suffering, and sorrow. He appealed to his hearers 'by all that is sweet and holy in life' to resolve that when they got out of prison they would stand on the rock of total abstinence and thus lead better lives. He said that he was far from glad to have his auditors there. He sympa-

thized with them in all their sorrow, but they must pay the penalty exacted by the law. He urged them to do their duty and perform their prison work faithfully.

"A hearty laugh was raised when Mr. Murphy suggested that there was not much opportunity to go on a spree under present conditions, but, he added, they must look for temptation when they returned to society, and fortify themselves against it. Mr. Murphy told the story of Christ's love for mankind, and urged the men to cherish no hatred or ill-feeling. He said that he should remember them, and he hoped that they would remember him and make themselves known to him if they were ever where he was talking. A round of hearty applause was given to Mr. Murphy when he concluded, and the brightened faces of his hearers showed their appreciation of his remarks and the pleasure those remarks had brought to them. Then Warden Chamberlain looked at his watch, and found that it was already noon. He asked the prisoners whether they could stand a cold dinner, as otherwise the meeting must close immediately, and the signing of pledges be postponed. The prisoners unanimously expressed a willingness to remain and the signing began. The men marched up to a table in squads, or as they desired to, and three ladies tied on the Blue Ribbons. While this was going on Mr. Murphy

passed up and down among the men and shook hands with each of them. Many an eye moistened as Mr. Murphy spoke a word of encouragement, and several of the men shed tears. There were 168 signers, seven of the nine women prisoners present being of the number. After the men had signed, Warden Chamberlain invited the deputy and the keepers to sign the pledge also, and said, 'I will lead the way.' This he did, signing a pledge card and pulling a Blue Ribbon through his buttonhole. Mr. Murphy, after a few more remarks, intimated that perhaps the men were getting tired and they had better quit, to which the men freely responded that they would be glad to hear more. But the warden evidently thought there had been enough relaxation, and this determined the matter. Thus the singularly successful meeting was brought to a close."

It is interesting to note in this connection that one of the convicts who signed the pledge wrote home to his mother telling her what he had done. She answered his letter affectionately, encouraging him in his new resolution. When he was discharged a little later he kept his pledge, and mother and son were reunited. The last time Mr. Murphy heard from him he was persevering in the right way, and was leading an honest, hard-working life.

Mr. Murphy does not stop in his efforts to carry his meetings to those whom he wishes to

reach, simply holding temperance meetings for saloon keepers or at holding them in prisons. It is always his custom when he is able to do it to hold noon meetings at the big factories of the place where he is conducting his campaign. He did this a number of times in Hartford, and always with very gratifying results. Perhaps as successful a meeting of the kind as any, and one as typical of his methods, was the meeting held at the great establishment of Pratt & Whitney. The Hartford *Post* gives this account of it:

"Another good temperance shop meeting was conducted by Thomas E. Murphy at 12.30 in the big lathe shop at the Pratt & Whitney Company's. The freight elevator was raised about six feet above the floor with steps leading up to it, and a sign 'Welcome' was fastened overhead. There were close to 1000 men in the room when Contractor Frank Carter introduced Mr. Murphy, who was greeted with a cordial round of applause."

Mr. Murphy's speech is thus reported in the *Post:* "Men don't drink because they are incorrigibly bad, or because they are mean, but because they like the social good-fellowship. Now, if you have made up your mind to drink whisky, and nothing can persuade you out of it, there is just one sensible way to do it. This is the way: Buy your whisky by the gallon, make your wife your bartender,

and pay her for every drink. Now mark the result. When you are a helpless drunkard, and people say you are no good, and a loafer, and an 'old bum,' then your wife will have money enough to bury you, and to take care of the children. But after all is there not a better way? Does it not pay to be manly? Does it not pay to be sober? My friends, I come to you to-day, in behalf of your homes, in behalf of your wives and children, in behalf of your fathers and mothers, to plead with you to be men yourselves, and to entreat you to join hands with us in 'downing' the drink traffic in this city. Who will be the first man to step up and take this pledge card?"

The *Post* thus describes what followed the speech: "It was a young man who was the first to make his way out of the crowd and take a pledge card, and in a moment the men were all crowding about the table taking cards. 'I'll tell you what you ought to have here,' said Mr. Murphy, turning from the crowd where he was distributing cards and ribbons, 'and that is a workingman's temperance society, such as we have started in other places. Before I leave Hartford, I'll come out here again and talk it over with you.' About 450 cards were given out."

Turning from Mr. Murphy's efforts to reach and save men in the mass, a great many stories might be told of his efforts to reach and

save men as individuals. His life has been full of such experiences ever since he began his career on the platform. But perhaps as good a story as any to illustrate his method, very likely the story of all others which Mr. Murphy would himself select, is that of Dr. Sweet of New Haven. Dr. Sweet came of a family of "natural bone setters," known all through that region, but had ruined a lucrative practice and sunk to the gutter, a common sot. Ex-Senator Graham of New Haven, on chancing to see Dr. Sweet after his reformation, could hardly believe his own eyes or that it was the same man, saying to the gentleman with whom he was talking: "Is it possible that is Dr. Sweet? If he has reformed there is hope for the Devil."

The way in which Mr. Murphy became interested in Dr. Sweet was this. During his campaign in New Haven, Mrs. Ireland, the police matron of the city, asked Mr. Murphy to go to the city court one morning and say a few words for some mechanics who had been arrested for drunkenness, as, if they were sent to jail, it meant a severe pinch of poverty for their families. At Mr. Murphy's interposition the judge let them off, and their wives, who were in court, were hardly able to express their gratitude. Two of the men celebrated their release by signing the pledge, and have kept it ever since. Thus it came about that Mr.

Murphy was invited to take a seat on the bench with the judge and to watch his Honor's method of dealing with "drunks." Among the tough-looking characters, the wrecks of humanity lined up to tell their stories and receive their sentences, was one whose looks were tougher and who was apparently more of a wreck than they all. As Murphy describes him, he walked to the bar of police justice "with a shambling gait. His eyes were sunken, his complexion purple, and there was dissipation in each line and lineament of his face. In a voice from the subcellar of sorrow," he answered the routine question, "What have you to say for yourself?" by telling how he had promised his wife to go to hear Murphy, the temperance lecturer; how first he made a call on a patient in the afternoon and was asked to take a drink; how that drink led to a number of other drinks, until he became hopelessly drunk and was locked up; how that was the reason he was where he was and had been unable to hear Murphy.

The story of the man naturally interested Mr. Murphy. He did not know who the man was and the man did not know who he was, or that he was the "Ned" Murphy whom he claimed he had been anxious to hear. Mr. Murphy asked the judge about him. The judge replied by saying that he was the celebrated Dr. Sweet, now a confirmed inebriate

and a hopeless case, whom it was his duty to send to jail for sixty days. Murphy looked the man over carefully and came to the conclusion that his case was not as desperate as the judge thought. He offered himself to go on the man's bond, but not being a resident of New Haven was legally prevented from doing so. A lawyer in court, who knew Mr. Murphy and who caught the drift of his conversation with the judge, stepped forward and offered to be Mr. Murphy's substitute. The judge accepted him and the bond for fifty dollars was signed.

Dr. Sweet, overcome with surprise at the kindness of fate, shambled out of court, followed by Mr. Murphy, who shook him cordially by the hand. "You did me a kindness, and I thank you," said Dr. Sweet, shaking all over and hardly able to command his voice. "You don't need to thank me," said Mr. Murphy, adding most unexpectedly, "Your debauch has killed your nerves, and what you need at the present moment, a good deal more than anything to eat, is something to drink to brace you up and steady you. Here is a quarter for you to go and get some whisky, and another for food if you are then able to take it. At twelve o'clock I want you to come to the New Haven House and ask for 'Ned' Murphy (that's myself), and then we will talk your case over and see what can be done to help you."

Some gentlemen who were standing around watching the proceedings were very much amused at "Ned" Murphy's way of dealing with a drunken wreck like Dr. Sweet. They chaffed him unmercifully at his gift of money for the purchase of whisky, and predicted that none of it would be spent for food, and that Murphy would never again see either Dr. Sweet or a cent of change from his half dollar. But Mr. Murphy stuck to his text that a dose of whisky in such a case was strictly medicinal and absolutely necessary, and that he had faith to believe that there was good left in Dr. Sweet, and that he would turn up at the appointed hour and place.

"Ned" Murphy proved to be right, Promptly at twelve o'clock Dr. Sweet shambled into the New Haven House, ready for any course his benefactor should suggest. For such a case as that of Dr. Sweet, Mr. Murphy strongly believes in the discipline and regimen of the gold cure treatment. His experience proves that that is then efficacious, whether there is any value in the gold cure itself as a specific or not. So he promptly sent Dr. Sweet to the Keeley institute near New Haven, and he himself became responsible to the manager for the expense incurred.

Not long after that time, as Mr. Murphy was walking down a principal street in New Haven, he was stopped by a neatly dressed, but evi-

dently poor, woman, with a most sorrowful face, who explained that she was Mrs. Sweet. She asked, in tones that went straight to the heart, if Mr. Murphy thought there was any hope for her husband. "Yes, indeed," replied Mr. Murphy heartily, "there is, I think, every ground for hope." Her answer was: "I wish that I could believe you, but I am afraid that my husband's case is hopeless." She then told her story—how kind and good her husband was when he was himself; how he could then earn a fair living and support the family nicely; how they had two boys, Jimmy and Grover, who were as bright and promising boys as any mother could ask; how her parents (who were prosperous people in Elkhart, Ind.) were constantly urging her to abandon her husband and, with her children, make her home with them; and how she had actually been driven to take in washing to earn money with which to buy the bare necessaries of life. She added that her pride had so far kept her from accepting her parents offer, but that she could stand the present struggle only a little while longer, and, if Mr. Murphy failed in his present attempt to save her husband, must yield and go back to Elkhart. The parting between Mr. Murphy and Mrs. Sweet was a very affecting one, and he urged her in his genial, sympathetic way to hold on a little longer, and to have faith that all would yet come right. She left him greatly comforted.

Not long after the meeting of "Ned" Murphy and Mrs. Sweet, the Hyperion Theater in New Haven was crowded for one of the biggest rallies of the campaign. Mrs. Sweet attended this rally with her two boys, Jimmy and Grover. Hardly had the three taken their seats near the center of the house, when the keen and active eyes of the boys discovered the familiar form of their father among the conspicuous leaders and converts on the stage, as a vacation had been given him at the institution to attend the rally. Naturally enough the two boys could not control themselves. They jumped up and down with delight, regardless of their surroundings. A lady who was sitting a little behind the group remarked in an audible tone that she should think "those boys might be better trained." Mrs. Sweet turned around and said quietly: "Those boys have not seen their father for two weeks since he has stopped drinking, and naturally what they feel is too strong for restraint." Tears came into the lady's eyes, and her apology was as tender as her criticism had been bitter.

Now Jimmy and Grover begged hard to be permitted to go up to the stage to speak to their father. The mother, of course, could not refuse them. So the two youngsters made their way down through the crowd and to a side door of the stage, where they called for Mr. Murphy. He himself was very much sur-

prised to find out who they were, but very gladly conducted them as quickly as possible to their father, who was occupying a front seat on the platform. As they rushed at him, both together, in the exuberance of their delight and joy, and their father lifted them up and gave them a kiss, throwing his arms around them, the whole audience was thrilled as by an electric shock. The face of Dr. Sweet was as familiar in that city almost as is that of the President of the United States in the city of Washington. The story of Dr. Sweet's career and of his partial rescue, of the great struggle he was making to regain his manhood, had been published widely in the local press and had been read by a large part of the audience. No wonder then that the sight of what a temperance pledge might do to unite a family and recrown a home with happiness appealed to every heart there and left no eye unmoistened by tears. The audience rose to its feet as one man, and cheers and applause rolled up to the stage in a great volume of sound. It was a scene never to be forgotten by those who were present, and it will be among the most cherished of all the memories of his experience while "Ned" Murphy continues to live.

The sequel of the story is as satisfactory as its climax was thrilling. Dr. Sweet remained true to his resolution. He continued for some

time a patient in the institute, but was finally restored to his family a reclaimed and reformed man, able to support them in comfort and give them a happy home. During the Murphy campaign in New Haven, Mrs. Sweet and Grover and Jimmy were, as a matter of course, constant attendants. A favorite game of the two boys was to hold a Murphy meeting all by themselves, one of them taking "Ned's" part and reproducing quite closely certain mannerisms of his and ways of saying things, while the other was orchestra and choir and led the singing to the accompaniment of the banjo. Their invariable way of closing the meeting was for Grover to make a little speech, rounding it up by asking in a stentorian voice: "Is this Murphy movement a success? Well, you bet it is! Dr. Sweet has not drunk a drop for six weeks!"

Another rather unique instance of Murphy's methods of dealing with individuals, and of its success where others have failed, comes quite a little earlier than the days of his New Haven campaign. It was a year or two after his marriage, and while he was principally engaged in work in Indiana. The type in this instance was entirely different from that of a man who needs to be reclaimed from the habit of strong drink. It is the type of an influential man who, while strictly moral, and leading a life in which no one can pick a flaw, throws

all his influence into the scale against Christianity and even against reforms closely identified with it. This was Reuben Dailey, editor of the Jeffersonville *Evening News*. Since the age of twenty-three (he was at the time of meeting Murphy forty-four) he had been an aggressive agnostic, and had even "taken the stump" for Colonel Ingersoll and his views. Very early in life he had been religious and had united with the Methodist Church. He had even talked of becoming himself a preacher. But about this time Tom Paine's "Age of Reason" came in his way, and the reading of it completely wrecked his faith. The more he read the more he became convinced that Christianity was a pretense and a sham, and that he would have nothing to do with it. Being of an intense nature he never did anything halfway, and thus he became a belligerent defier of the faith, if not an out-and-out blasphemer. He made it a rule of his composing-room, so strong was his feeling, that the word "God" should never be capitalized, but should be always spelled with a small "g." As Mr. Dailey was generally unfriendly to men whom he called "agitators," and as his paper was influential and himself personally a power, it was of great importance to "Ned" Murphy, on opening his campaign in Jeffersonville, to secure his good will, at least, if not his indorsement.

Mr. Dailey attended Murphy's first meeting

in Jeffersonville. Mr. Murphy was told of his presence and in part shaped his talk to influence if possible the atheist editor. So he dwelt on the power of kindness after a fashion very familiar to all who have heard him speak. At the close of the meeting Mr. Murphy made it a point to seek out the editor and, shaking him cordially by the hand, expressed gratification at his presence. The next day he called on the editor in his own office, whose chief decoration was a large picture of "Bob" Ingersoll. To most men of the same pronounced Christian principles as Murphy's this would have seemed to be almost a case of tempting fate, or of bearding the lion in his den. Mr. Dailey was known to be subject to moods of great violence, on such occasions expressing himself with a bitterness of vituperation that few cared to incur. But Mr. Murphy was received in a most kindly spirit. He even ventured to refer to the great Ingersoll himself, whom he had chanced to know personally, and to say whatever good things could be said of him from his own standpoint. He dwelt upon the results of the gospel temperance work in saving men at least for this life, and impressed it upon the editor that it was a work in which all philanthropic men could join whatever their religious views.

The next evening the audience which gathered to hear Murphy was astounded to

see Mr. Dailey, the agnostic, the aggressive follower of Ingersoll, sitting on the platform of a gospel temperance meeting among clergymen and other Christian workers. Having put his hand to the plow Mr. Dailey did not turn back, but continued to be the staunch backer of the campaign to the end. It resulted in something more than his mere conversion to the Blue Ribbon army, for he became reconverted to Christianity and joined the Presbyterian Church, to which his wife belonged. He by no means surrendered his independence, for an account of him in the Louisville *Courier-Journal* says he was received into the church on "the understanding that he was to have the privilege of retaining certain views as to particular passages in the Bible, until he became convinced that he was wrong. The views are nothing more, however, than are held by large numbers of professed Christians in all large congregations."

The way in which he gave himself up to his new life when he was once fairly started upon it is thus described in the Louisville *Post:* "Reuben Dailey of the Jeffersonville *News* spoke at the Murphy meeting in the New Albany Opera House Saturday night, giving his experience since his return to Christianity. He said that up to a few weeks ago he had been as firm in his skepticism as the everlasting hills, and that he had resisted the appeal of a Christian mother up to the time of her

death to yield and give himself to Christ. He added that had anyone predicted three weeks ago that he would be before a Christian audience to-night testifying to the truth of the Christian faith he would have derisively laughed the statement to scorn. He next told of the way in which he met Murphy, of how deeply Murphy impressed him, and how through Murphy he had learned the way of return to hope and faith. In all his active connection with the work of temperance reform, when a skeptic, he had felt the absolute necessity of Christ in heaven as a help and inspiration to men struggling desperately with appetite, and now here to-night, thank God, he did not have to steal his Christianity. He spoke with strong emotion of the self-conflict he had gone through, before he could conquer his proud heart so that it would permit him to acknowledge the error of his past life. He said that, as he had made a good deal of noise before in trying to teach infidelism and atheism, it would be necessary for him, to have the balance even, to make even more noise for the truth which he now accepted and had once derided. He promised that at an early day he would give a New Albany audience an opportunity to hear in detail the reasons which had impelled him to renounce skepticism and to come out boldly on the Lord's side."

One might moralize at considerable length were it worth while, and did not the facts speak so convincingly for themselves, on these two cases, the case of Dr. Sweet and the case of Editor Dailey, as representative of the diversity of type which can be reached by the same gospel of love and good will. Certainly no two cases could be more directly opposed than the case of a drunken sot, a castaway of society, a man whom everybody spurned except his faithful wife and two loving children, and the other, that of a man of strong will and upright character, of wide influence in the community where he lived, as certain of the truth of his views as the most eloquently earnest minister who ever filled a pulpit, aggressive by nature and by long habit, accustomed to dictate to others and not to be influenced by others. Yet the same geniality of personal kindness and loving faith put strength and resolution into the one man so weak and hopeless, and softened the proud heart and obdurate will of the other man fortified by years of rejection against yielding to any and all pleas.

As many a newspaper has said, "Ned" Murphy is a man whom it is impossible to report and whose methods it is equally impossible to analyze. The secret of his charm is something which escapes the attempt to disclose it in type. One must see him, and hear him, and meet him, to appreciate the nature

and character of the hidden magnetism which draws others to him, and gives him his unique power over individuals and over crowds, over men by themselves and over men in the mass. But if it is impossible to reveal the secret of "Ned" Murphy's influence, one who is unacquainted with him can guess more or less accurately of what kind it is from the different sorts of people it affects.

There is a certain conservative town in Connecticut which is very seldom deeply stirred by any passing movement of the day. It is a busy business city, with a very high average of general prosperity, and it prides itself upon being not sentimental, but practical. It has a representative newspaper, which has made for itself a considerable reputation even outside of New England, whose editor is a man of keen judgment and deliberate purpose, one who is seldom, if ever, excited. The editor of that paper went to hear "Ned" Murphy when he opened his campaign in that conservative town, more out of curiosity than anything else, and certainly with no idea of being himself "carried away" by "Ned." Yet here is what he wrote of him, after hearing him once, in a leading editorial:

"There is one unique and particularly strong thing about Thomas E. Murphy—he is better than advertised. In meeting a man who has been spoken of as being especially agreeable,

in going to hear a propagandist who has been proclaimed as wonderfully eloquent, in listening for the first time to a speaker whose pathetic and humorous effectiveness has been said to be almost unrivaled—one finds himself unconsciously in a critical attitude. Mr. Murphy disarms such criticism at the first approach. One is apt to be disappointed by a man of whom so much has been promised and from whom so much is expected. Mr. Murphy is almost completely satisfying even to those of a critical temper, who interpret his methods by his motives and measure the effectiveness by the result. He proves himself to be an extraordinary combination of the enthusiasm of a zealot with the sweet reasonableness of a tolerant man of the world. He is a man with a single purpose, but not a man of one idea. The secret, or one of the secrets of his success, is that he takes a cross cut to the hearts and the sympathies of his hearers, and to the imagination of those who listen to his hearty and picturesque addresses. He can read human nature as skillfully as he used to cut granite blocks. His good-fellowship is contagious."

In this quotation the secret of "Ned" Murphy's power, of his ability to reach all sorts and conditions of men, is disclosed as completely as it ever will be in type. Where that bit of analysis and description fails, failure is inevitable.

CHAPTER V.

SOME OF "NED" MURPHY'S SPEECHES.

SAYS Carlyle in "Sartor Resartus": "How much lies in laughter—the cypher-key, wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smile of others lies a cold glitter as of ice; the fewest are able to laugh, what can be called laughing, but only sniff and titter and snigger from the throat outward; or at best, produce some whiffling, husky cachinnation, as if they were laughing through wool; of none such comes good. The man who cannot laugh is not only fit for treasons, stratagems, and spoils; but his whole life is already a treason and a stratagem."

Again, in writing of Shakspere, Carlyle says: "Observe his mirthfulness, his genuine overflowing love of laughter! You would say, in no point does he exaggerate but only in laughter. Fiery objurgations, words that pierce and burn, are to be found in Shakspere; yet he is always in measure here; never what Johnson would remark as especially a 'good hater.' But his laughter seems to pour

from him in floods; he heaps all manner of ridiculous nicknames upon the butt he is bantering, tumbles and tosses him in all sorts of horse play; you would say, roars and laughs. And then, if not always the finest, it is always a genial laughter. Not at mere weakness; at misery or poverty, never. No man who can laugh, what we call laughing, will laugh at these things. It is some poor character only desiring to laugh, and have the credit of wit, that does so. Laughter means sympathy; good laughter is not 'the crackling of thorns under the pot.' Even at stupidity and pretension this Shakspere does not laugh otherwise than genially. Dogberry and Verges tickle our very hearts; and we dismiss them covered with explosions of laughter; but we like the poor fellows only the better for our laughing, and hope they will get on well there, and continue to be the Presidents of the City Watch. Such laughter, like sunshine on the deep sea, is very beautiful to me."

One would hardly have suspected the severe Sage of Chelsea, the dyspeptic whose disgruntled moods damaged so much of his finest writing and made miserable so large a part of the life of his loving and beautiful wife, of so just and sincere an appreciation of the high quality of laughter. No one would ever have thought of Carlyle as a philosopher who would test the character of a man by his ability to

laugh naturally and heartily. But this strange life that was so intense, and that apparently saw so little of the laughter side of the world—except as indicated by the bitterness of its deep cutting sarcasm—measures at its full value the laughter instinct of human nature.

There is another cynic who has something to say on this subject of laughter worth the quoting. It is Thackeray, who looked at the world from a standpoint very different from Carlyle's, to whom its drawing room life, rather than the realities of its stern struggles and deeper ambitions, appealed. This cynic of the surface and the superficialities says in "Vanity Fair," perhaps the most cynical of all his novels: "The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion."

So then in Carlyle's opinion laughter is the touch-stone of sincerity in character, while in Thackeray's opinion laughter is the key to success in life. The man who is sincere and successful is the man who sees the humors of the world, its ridiculous situations, and who by his obtrusive geniality wins others to see the humorous side of the world, too. "But," says an unknown philosopher, "you cannot paint a smile, you cannot photograph a peal of laughter, you cannot delineate the pressure of a hand."

In other words the quality which sends a man out into the world laughing and an inspirer of laughter, the quality which for the lack of a better word we call geniality or comradeship, is one of the most elusive of all the qualities of human nature when one attempts to paint or describe its charm.

It is this quality of laughter-making, in the most unexpected ways and at the most unexpected times, which dominates and pervades all of "Ned" Murphy's speeches. It is this which makes all reports of him so unsatisfactory, almost caricatures. The mirth-provoking quality is absent; it has eluded the attempt to paint, or photograph, or describe it; it lurks in the way in which a thing is said, in a look or tone, and it refuses to come out and be reproduced.

One of the most skillful professionals in the art of speech taking, a specialist employed by Mr. Henry C. Bowen to report the speeches of his guests at one of his famous Fourth of July celebrations in Woodstock, Conn.,—the one in 1893—discovered this to his dismay when he attempted to follow "Ned" Murphy. Says the *Independent* editorially of the stenographical failure: "Mr. Murphy's address, which we are sorry to say has proved too much for our reporter, probably interested the people more than any other. It was dramatic and full of stories. One was reminded of the address

that John B. Gough gave at this same Roseland Park in 1883. Mr. Murphy has a way of beginning one story, and then switching off on to a second or third, but he always picks up the dropped thread and finishes what he began. He is a young man, a pupil of his father, Francis Murphy, and he cares not half so much for prohibition by law as for prohibition by individual self-restraint. He has done a great work."

And in another place editorially in the same issue of the *Independent* the inability to report Mr. Murphy satisfactorily is referred to thus: "Mr. Murphy—you cannot describe, you cannot report, a whirlwind. Others may be read, he must be heard."

On this occasion at Woodstock Mr. Murphy came into comparison with some of the most eminent men in the country. Among Mr. Bowen's guests on that Fourth were Justice Brewer of the United States Supreme Court; the Rev. Dr. R. S. McArthur, the well known Baptist clergyman of New York; Senator Joseph R. Hawley of Connecticut; Maurice Thompson and Austin G. Fox, the poets; Miss Edith M. Thomas, also a poet; Mrs. Julia Ward Howe, and President Seth Low of Columbia University. The president of the day was President Low, and in introducing "Ned" Murphy he said:

"At the center of the world's wealth, I suppose, stands the Royal Exchange in the heart

of the City of London. Upon the front of that edifice there is carved a text from Scripture, one of those happy selections that delight the heart whenever they are seen. Remember, if you please, that it stands as the representative of all the wealth of the world, and the text is: 'The earth is the Lord's and the fullness thereof.' Another text chosen with equal felicity, as it seems to me, is found upon the only chapel belonging to the Government of the United States—the chapel at West Point (there may be another at Annapolis, but that I do not know). However the text inscribed there is: 'Righteousness exalteth a nation, but sin is a reproach to any people.' That is the doctrine under which our soldiers learn their lessons. Now, among the traits which an independent people must strongly develop if they are to remain independent and to grow into the virtues of independence, is that doubtless of self-control. One of the forms in which men show themselves weakest is in the direction of intemperance in alcoholic liquors. Among the men who have fought that evil most conspicuously and bravely will be found the name of Francis Murphy, a man whom all honor who stand up for those who fight for a good cause. Men will differ naturally on this or that remedy for intemperance, but no one who deserves the name of a man will withhold his meed of praise from anyone who does what he can to

strengthen the hold of temperance upon the minds and hearts of the people. We have with us to-day the son of Francis Murphy, and I have great pleasure in introducing to you Mr. Thomas Edward Murphy, who will address us."

At the conclusion of Mr. Murphy's address President Low, as the president of the day, said: "If I ever have the opportunity of introducing Mr. Francis Murphy to an audience I shall introduce him as the father of his son."

This pat compliment called out much laughter and long continued applause, and shows the impression produced by Mr. Murphy's address on an unusual audience. A large portion of the same address was delivered not long after at the great convention of Christian Endeavorers in Montreal, and it may be appropriately added here that "Father" Clarke, the founder of the Christian Endeavorers, was one of Mr. Murphy's strongest and most enthusiastic supporters during his temperance campaign in Boston in the spring of 1894. For the reason that this address has been delivered before two such representative audiences on unusual occasions, and that it is perhaps the only one of Mr. Murphy's addresses which has been reported with any attempt at stenographic fullness, it is proposed here to reproduce it as it appeared in the *Independent*. The subject of the address was

"Gospel Temperance Reform." Mr. Murphy said:

"*Mr. Chairman, Ladies, and Gentlemen:* I am grateful for being presented to this magnificent assemblage as the son of my father. I believe him to be the best man in the world. Some of you may say that this assertion sounds somewhat egotistical. Perhaps it does, and if there be any odium connected with it, I am willing to bear it; for I believe that a young man who has a good, kind father should think him just a little better than any other man in the world: and I believe further that a daughter who has a good, kind mother should think her a little better than any other woman in the world. In other words, I believe in the divine command: 'Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.' I thank you, sir, for your tribute to my father.

"I am announced to address you on the subject of Gospel Temperance Reform, and I will preface my address by tracing the history of some reforms, in pointing out the analogy between them and the Gospel Temperance Reform.

"There are two great principles in this world, formation and reformation. When God made this earth he formed it, and great and majestic was the formation. Since then man

was formed, and a work only a little less divine has been going on ever since. Reforms are the life of the world; and the reformers, though perhaps not recognized in their own day, have since been looked upon as those who have marked out the path humanity should go in its progressive career. There was a time when the horizon of religious life grew dim, and when the hope of light and love and joy of the Christian heart had almost faded away; and as one looked out on the tempest of infidelity which had arisen he was tempted almost to doubt the existence of the divine Creator himself. But as Cowper has so beautifully said:

> "'God moves in a mysterious way
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm.'

And, in his own good time, he raised up a man whom he had anointed and sent forth as an apostle, and his preaching and his writing shook the German empire from center to circumference, and on the wings of influence was carried over the sunny fields of France, and, upon crossing the English Channel and making its advent in that grand and ancient country, the people realized that the dawn of religious liberty was at last at hand.

"I might allude to the Revolutionary period of American colonial days, but I will

pass on to a more recent period when God in his wisdom visited on our land severe and disastrous afflictions, such as but few nations have been called upon to endure; for, of all wars, a war of sections under the same government is the most disastrous and vindictive.

"But when reform is needed, it must come either by peaceful measures or by a resort to the more potent arbitrament of arms.

"The curse of slavery rested upon us and for years had been a source of strife and contention, and it was apparent that our government could not much longer retain its stability if that accursed stumbling-block to national progress was not forever removed. You will remember that peaceful measures and compromises were resorted to, but they proved vain. Finally fierce war, with all its desolation, intervened and resulted in striking the shackles from over 3,000,000 of God's down-trodden children. And to-day, like the Union Jack, wherever the Stars and Stripes wave, they are acknowledged as the standard for physical, intellectual, and religious liberty. And we, as lovers of truth, of virtue, and of justice, thank God for it.

"In pointing out the analogy between these reforms, to which I have briefly alluded, I would say, in the first place, that they were advocated for a long time by a minority of the people. This is the same difficulty with which

the cause of Gospel Temperance Reform has had to contend ever since its inauguration; and because of this fact a great many good and excellent Christian people treat it with indifference. To be consistent these people should also treat Christianity with indifference. For alas! Christianity has been, and still is, represented by only one-tenth of the inhabitants of the nations of the earth. Is Christianity therefore to be distrusted? Is it therefore in the wrong? Are the precious promises of our Bible a delusion? Are its doctrines fables? Are its fruits of the spirit apples of Sodom and Gomorrah? Are its acts of benevolence a mistake? Will the New Jerusalem be without foundation? Will its eternal mansions be without inhabitants? Will its rivers of delight become waters of Marah? Will its eternal throne be without its King? Yea, will God himself be a liar, until we have at least one more in the ranks of Christianity than is to be numbered in the proud ranks of her foes? Nay, verily.

"'Truth forever on the scaffold;
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.'

And in the end right shall be victorious.

"The argument is baseless which asserts that a reform or principle is wrong because it is represented by a few or by a minority. To illustrate the truth of this let me relate an incident. It concerns a man who signed the pledge and who was solicitous to get others to do the same. In other words he was possessed by the missionary spirit. He was a worker; and whenever he met an acquaintance he would ask him to sign his name to a total abstinence pledge card. In doing this work he came into contact with a prominent citizen to whom he said: 'You have always been profuse in your expressions of sympathy for the cause of temperance, and we would like to have you practically identified with us. So I will be glad to have your signature recorded on the roll of pledged abstainers.' The gentleman said in reply: 'I do not care to identify myself with your movement. Temperance is all very well in a way; but the advocates of it are in such a minority that I cannot seriously consider the proposition you make.' 'Why?' said the young man, 'because the minority is wrong?' 'Certainly,' he replied, 'this is a country where the majority rules, and the minority necessarily is wrong.' 'If that be true,' said the advocate of reform, 'then I would like to ask you how you would like to have been in the majority at the time of the flood?'

"And if you remember the history of those

in the olden time, the minorities that were right, you will remember how also eventually they triumphed. So with the temperance people to-day; though we may be in the minority we can derive consolation from the fact that the principle we advocate is right, and right must and shall eventually triumph.

"'Truth crushed to earth will rise again:
The eternal years of God are hers.
But Error wounded writhes in pain,
And dies amid her worshipers.'

"Again, all these reforms are in the interest of physical, intellectual, and religious liberty. So is Gospel Temperance Reform. The man who is so unfortunate as to fall beneath the power of intoxicating liquor, and become a drunkard, and who goes reeling and staggering through the streets, has no control over himself, and he, therefore, does not enjoy physical liberty. The man who is a drunkard has no intellectual freedom. Science declares that alcohol clogs the brain cells, shatters the nerve centers, vitiates the mind, and distorts the reason. He who is thus diseased cannot enjoy intellectual freedom. As for religion, it is unnecessary to argue that the moral and spiritual force and tone of the individual who has become a slave to this passion has been almost irretrievably lost.

"Therefore, if we apply the force of reason

to this analysis, we find that the Gospel Temperance Reform in its present attitude is in the interest, directly so, of the fundamental principles that underlie the government not only of Great Britain but also of America. For it is the glory of these nations that they preserve inviolate the physical, intellectual, and religious liberty of the lowliest of their subjects. This being true, then we, the people who compose the government—for the government in a popular sense in both these countries is of the people, for the people, and by the people, they electing the members of Congress and the members of the House of Commons, and the legislation of these bodies simply reflecting the sentiments of their respective constituencies—I say that we the people, who create and are the governing power, have then a duty to perform in this matter of temperance. What is that duty? That we shall exert our efforts and put forth our energies to hasten the coming of that day when the sentiment that now sustains the drink traffic shall be replaced by a total abstinence sentiment.

"How this shall be best brought about is the question that naturally suggests itself. There are those who claim that the reform should be brought about through the ballot-box. If the strength and sustaining force were in the ballot-box, there would be a possibility of dethroning intemperance in that way. But

unfortunately, the root of the evil is not there, nor is it in the open saloon, nor is it to be found in the distillery; but it is grounded, and, I regret to say, it flourishes, in the passions, the appetites, and customs of the people, the people who are the governing power.

"Public sentiment is the basis of law, and public sentiment is simply individual sentiment taken in the aggregate. A spring cannot rise higher than its source. And prohibition, to be successful, must be the outgrowth of a sentiment which is based upon the sacrifice involved in total abstinence, enforced in the individual lives of the people of this nation. This involves agitation, education, and regeneration. To educate the public mind and awaken the public conscience are equivalent to enacting laws upon the subject, because out of the mind and heart of the people the laws of the land are made. The people need to recognize their responsibility as individuals. We should lay it down as a principle, that while men are licensed to sell liquor none have a license to take the cunning from the hand of any man, the genius from his brain, or the happiness from his home. If these are offered up as a sacrifice to Bacchus, it is a voluntary sacrifice, for it is by the consent of their possessor.

"Too much stress cannot be laid on the power of example. Especially is this true of

young men and young women. It is an easy matter for a young man to fall, but it requires almost superhuman effort to rise again. Our aim should be to make the drinking customs of society unpopular. One needs to-day the manliness and the heroism that will not bow the knee to Baal. It is the prerogative of all to be free and untrammeled. That young man who hopes to achieve success, who desires to write his name high on the roll of honor, whose purpose it is to be a blessing to his father and mother, an honor to his country, and a servant of his God, should not, must not, allow himself to become contaminated even by the slightest shadow of a shade of acquiesence in the convivial habits of the day.

"I wish I might be able to impress on you, young ladies, the almost magical power for good which you possess, if you choose to use it, in behalf of these principles. Wilberforce once said: 'Give me the mothers and the daughters of the United Kingdom of Great Britain to work as a unit, and I will free the slaves.' And the young ladies went up and down through the various cities with a petition to which they received the signatures of six million citizens, praying the Commons to appropriate twenty millions of money to ransom the oppressed on the Island of Jamaica. On the night that Wilberforce stood up to make his final appeal his eyes rested upon that petition,

and his tongue grew more eloquent than it had even been before, and was able to awaken the slumbering conscience of that Parliament, to seize and drag it up before the throne of eternal justice. The bill was passed and seven hundred thousand slaves on the Island of Jamaica were free, and sang, 'Praise God from whom all blessings flow.'

"Give to the cause of Temperance Reform the young ladies of the country to work as a unit in their gracious persuasive way in behalf of the principle of total abstinence, and in a few years the young men would be so impressed with the virtue of sobriety that the practice of tippling would disappear from their lives.

"So many young ladies look upon the social custom of drinking wine as a trivial matter. But let us consider it for a moment seriously and ask ourselves the question: 'Who were the drunkards of to-day twenty or thirty years ago?' The answer comes swift and sure: 'They were the young men of twenty or thirty years ago.' Again let us ask: 'Who were the wives of the drunkards of to-day twenty or thirty years ago?' Again we hear the answer: 'They were the young girls of twenty or thirty years ago.' Where are the drunkards of thirty years hence to come from? They will be recruited from the ranks of the young men who are growing up to-day. Where are the wives of the drunkards of thirty years hence to

come from? They will be recruited from the ranks of the young women who are growing up to-day.

"Thus we see that the domestic happiness of myriads depends largely upon the success of the principle which we are now considering. I do not wish to make a gospel out of temperance alone. I recognize that there are other evils in the world. I believe not only in total abstinence, but also in that royal, rugged manliness which is the outgrowth of assiduous application and persistent purpose in the cultivation of all the Christian virtues.

"There is a point on which I wish to touch briefly in passing. It is this: Why do many young men wend their way to the various churches somewhere about the time the benediction is pronounced? Is it because they are anxious for a chance to shake hands with the pastor? I wish it might be so. But observation leads me to say that they find it convenient to go about that time so that they may have a chance to meet their friends of the fair sex and walk home with them. Now I believe that every young lady has it in her power to exert an influence which will result in the young men coming to the service as well as to the benediction. If I overestimate this influence, if the society of young ladies is not sufficiently desired to make the service interesting, then I believe such young women owe

it to themselves, to the sacredness of their womanhood, to say to those young men that they cannot meet them at the door of the church.

"I have already trespassed upon your time, and in closing I would say, as a representative of Gospel Temperance, that I am an optimist. The signs of the times all point to success. The trend of thought, the trend of sentiment in the professions, in the marts of trade, in the world of commerce and statesmanship, is all the time more and more surely coming into line with this principle.

"Let us teach the possibilities which lie before true manhood and true womanhood.

"There is an example in American history which should be an inspiration to us all. It concerns a young man who was born in obscurity, who was rocked in the cradle of poverty. It is said of him that he never had a pair of shoes until he was six years of age. His father died when he was so young that he did not remember him. But he had a godly mother, and from her he inherited a sweetness and strength of character which made him pre-eminent among his fellows. While yet a lad he realized the struggle that it was for his mother to keep the family together, and he said, 'I will seek for work that I may be a help to her.' So he left his home and obtained work as driver of a mule on a towpath. As he walked

along in his humble work and looked forth upon the handiwork of God as it was spread out in nature before him, his young heart was stirred, and visions of future usefulness dawned upon him. He longed for an education, and spurred by a pluck and energy that laughed at difficulties and overcame obstacles, he went to the president of a college and said: 'If you will let me come here to study I will work to pay for my tuition.' The president asked him what he thought he could do, and he said he could run errands, do chores, and feed the stoves. He was admitted, and it was not long before he stood at the head of his class. In time he was graduated with the highest honors.

"When the war broke out he entered the army, and distinguished himself for bravery upon the battlefield. Abraham Lincoln asked him to resign his commission so that he might run for Congress, which he did, and was triumphantly elected; and he stood in the House of Representatives like a pillar in the temple of justice. He successfully met all the arguments advanced by the opposition, taking them up seriatim, and exposing their most hidden sophistries. He was instrumental in adding the Fourteenth and Fifteenth Amendments to the Constitution of the United States. From the lower House he was elevated to the Senate. At a convention held in the city of Chicago to

nominate a man for the grandest office within the gift of a free people his name was presented and he received the nomination. When election day came the voters ratified his nomination at the polls, and he became the President-elect of the United States.

"As the day for his inauguration approached he turned to his mother in their home and said: 'I wish you to go to Washington with me.' But she replied: 'I would be out of place among the grand folks of the capital of the nation. I will remain at home, my son, and pray for you.' Then he replied: 'Mother, I will not go without you.' And so they went to Washington together.

"The supreme moment arrived. The time had come for the ceremony. As he left his quarters in the Riggs House his mother was leaning on his arm. They entered the carriage together and were driven to the Capitol where 100,000 people were waiting to receive him. Seated on the raised platform, which had been built for the occasion, were the ministers plenipotentiary of foreign nations, the Justices of the Supreme Court in their robes of office, distinguished statesmen, and men of eminence in all walks of life. But the chair of honor was empty awaiting his arrival. He refused to take it, resigning it to his mother. It was under these circumstances that he took the oath to obey the Constitution, delivered his inaugural

address, and outlined his policy. When he had finished, be it said for the everlasting credit of American manhood, he turned about and taking his mother in his arms, kissed her. From that moment until this every lover of mother has found a home in his heart for James A. Garfield.

"Thus it is that in fulfilling the divine command, 'Honor thy father and thy mother,' honors come to us. Garfield was the embodiment of a life that was rounded out by the teachings of Jesus Christ. Let us emulate his example. In the language of the poet;

> "'Let us live for those who love us,
> For the friends who know us true,
> For the heaven that smiles above us,
> And awaits our spirits too;
> For the cause that lacks assistance;
> For the wrongs that need resistance;
> For the future in the distance,
> And the good that we may do.'"

Another speech quite in contrast to the one above given, but in its way much more characteristic of Murphy's usual method of address, is one which he often gives at men's meetings on Sunday afternoons. In it he tell the story of the Prodigal Son. It is a speech adapted to catch the ear of a popular audience, and to make an impression where a more conventional treatment of the subject would utterly fail. To read the speech in cold type gives it

a more or less flippant tone, which those who have heard it delivered will unite in testifying certainly does not characterize it when spoken. The things which Murphy may say as he says them are never irreverent, because his reverence of the spirit is obvious to any audience he ever addressed. The speech is intended to modernize, to tell in nineteenth century language, the familiar story of the Prodigal Son. That it brings home to the average people many things that they failed to realize when reading the story in the Eastern form given to it in the Bible is something which its success, wherever Murphy has delivered it, puts beyond question. The report here given is taken from the columns of the Worcester *Telegram*.

The speaker stated his text: "A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living."

"It is fair to presume," said the speaker, "that this young man had a comfortable home. It is no exaggeration to say that he came from a leading family. He was surrounded by all the influences calculated to develop the best possibilities of human nature. I presume he was favored with an excellent education, and it would not surprise me if he moved in the circle of the 'Four Hundred.' He probably was a

leader in all that contributes to social enjoyment. After a time, however, he got dissatisfied. He had been under the parental roof so long that he began to chafe a little under the discipline, and he made up his mind that he would see the world. So he went to his father and said: 'Father, I want you to give me my portion.'

"I presume the father was a little surprised, and said to his boy: 'Why do you ask me for this?' And the lad probably replied: 'I am anxious to go out into the world and see something. I want to be responsible for my own future.' Then the father may have said: 'We have a nice home here. Your sisters are delighted in your company, and we are living under a halo of peace, and comfort, and happiness.' But the boy insisted on having his portion and the father must have folded his arms and, looking at the boy, said: 'Well, if you want to go so bad, I suppose I must comply.'

"If you notice it, there is not any mention in this chapter of mother; but it seems to me I can see here there close at her boy's elbow, and when the father stood dividing the goods I think I can hear her say: 'Father, give him just a little more.' And so the boy got his portion and said: 'Now I will go up to the great city—San Francisco, perhaps.' The boys heard that he was going. Friends gathered about him and said: 'Well done!' And so he

started to go. At the brow of the hill he turned around to catch a last look at the old homestead. He saw mother standing at the door, and she waved her handkerchief to him.

"He landed in the city. What did he do? 'He wasted his substance in riotous living.' He fell in with a lot of 'the boys,' and they knew from his appearance that he was innocent of the ways that are devious and tricks that are dark. He said: 'I will open a small bottle of Mumm's Extra Dry,' and they had more than one, and more than that. Well, the boys looked at him and sized him up. They said: 'This is a tenderfoot.' There is a little game going on yonder, and he said, 'I will buy a stack of reds.' He put them on the ace and lost. He went on, perhaps, and bought a number of stacks, and he tried the roulette wheel, and he put them on the double O. Luck was against him every time. When his last nickel was gone—have you ever been there? if you have, you will realize that it is a sad predicament—when he had spent all, 'there arose a mighty famine in that land, and he began to be in want.' The nearest he could get to roast beef was to look at it through a window. He was like most of us, he subsisted on what he ate. Do you know the redeeming feature of this lad? He realized his position. He said: 'I have brought this upon myself, and I am hungry.'

"He had a box overcoat which was made for him just before he left home, and he saw the three balls hanging up yonder. He went in and left his overcoat with his 'uncle.' He spent that overcoat money, and then he got rid of a pair of patent leather shoes. This went on until he had disposed of all his resources. Then he said: 'I won't be a loafer; I won't be a wall flower; I'll go to work.' And I want to tell you that the gold of God's manhood rises superior to difficulties, and breaks away from evil when it is supported by honesty of purpose.

"He got down there into the market, this prodigal, went up to an old farmer, and asked him: 'Do you want to hire a man?' That old farmer looked him over and took in his wardrobe—took in his uniform, if you please. He did not have enough on to flag a freight train. The farmer said: 'I don't know what to think of you.' Ah, the hardness of the human heart! No wonder the poet wrote: 'Alas for the rarity of Christian charity.' However, the farmer said at last to the young man: 'Well, I've got some hogs down there; you may feel at home among them.' We see a fellow that's ragged, and we turn away from him I want to tell you that Christ came, not to save those who are all right, but to save those who are unfortunate, and those are the men we want to get hold of here and now. Well, the boy said: 'I'll go down there.'

"The farmer sent him over in the field to herd swine. As he stood there a fit of retrospection came over him. I tell you if we were only half as pious when we are prosperous as when we are in hard times, we should be pointed heavenward most of the time. As he looked around, 'he would fain have filled his belly with the husks that the swine did eat.' Have you ever been hungry? Do you know anything about the feelings of a man who is fighting the gnawings of an unsatisfied appetite? If you have ever been so situated yourself, you have nothing in your heart but pity, nothing in your hand but encouragement.

"And he thought: 'How many hired servants of my father have bread enough and to spare.' And he thought of the nice cup of coffee he used to have at breakfast, and the nice buckwheat cakes and molasses on them. He thought of his mother, and he said to himself: 'I would like to hear the voice of my sisters, but I am a little afraid of my father.' But he made a resolve and said to himself again: 'I will quit this and I will go back and say: "I don't want to be called your son. I don't deserve to be."' Some people when they are converted want to boss the whole family. If a man gets converted, and then does not get up and build the fire these cold mornings, then he ought to go back and be converted over. (I talk this way because I am

not keeping house. But I do believe in it all the same.)

"Well, the prodigal said: 'I will go home,' and he started along home. He walked along that road. What a road it was too! Awfully rocky! Yes, sir, full of pebbles and stones, and he was 'on his uppers' at that. I know just what I am talking about. I do, I assure you. And he came to that old hill which he had not seen in so long a time, and he said: 'I wonder what they will do with me? I wish father was away from home. If I could get near mother why she would make it all right for me.' But the story says: 'But when he was a great way off his father saw him, and had compassion on him, and ran and fell upon his neck and kissed him.' There are men in this house who have got boys. Some of them have gone to California, to Ohio, or Indiana, to make a fortune. And you can see those fathers with the love of their boys in their eyes, and you know how they are thinking: 'Oh! if he could only be here on Thanksgiving Day!' How that would please the dear old gentleman! Ah, those boys, how they knit us together, how they hold us, and how sweet it would be if we could only draw them close to us! 'The father saw him a great way off.' What did he do? Get a big club? Did he say: 'There, he is coming now; I can "lay" for him'? Did he say that? No,

sir, no! He said: 'That form over yonder is familiar, I think that is my dear boy.' His heart overflowed with joy. He ran out, and met his boy, and put his arms around his neck, and kissed him.

"The boy felt bad. He was not expecting that kind of a reception. He began to make his little speech: 'Father, I have sinned against you—' but the father said 'Stop that.' He caught sight of the boy's uniform, and he cried: 'Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet.' Why did the father want to do all this? I'll tell you. He knew what a hard time his boy had had, that he had paid the penalty, that he had found out what sin is and had now come home. He thought also that some of the neighbors might come down to see him, and he did not want those neighbors to see the boy in his old clothes. So he said: 'Put on the best robe and give him the best of everything.' Then when the neighbors see the robe and the shoes and the ring they will say: 'He has been moderately successful.'

"Don't you see that the father made it easy for the boy to be saved? He encouraged his boy, that's the divine prescription for sin. That is the divine medicine that cures the awful leprosy of sin. If there is any wayward, wandering man in this house this afternoon, who is willing to own that he has gone wrong,

and to resolve that with God's help he will do better in the future, let him go back to his Father's house, and he will find the door wide open. That is the whole of the Saviour's beautiful story of the Prodigal Son. God makes salvation easy for us. Try it now and here, put it to the test, and you will find that it is all true."

On the Saturday preceding this Sunday speech Mr. Murphy had been one of a great crowd of spectators at the Harvard-Yale football contest in Springfield. Later in this Sunday speech, he referred to the game in his characteristic fashion. Such a reference illustrates Mr. Murphy's method of turning to account any happening which is uppermost in the popular mind. For this reason it seems worth while to quote this passage, with some others following it, which are typical of his way of talking. He said:

"I was over at the football game yesterday, and I watched that wonderful struggle with 25,000 people shouting and cheering. I sat in front of six gentlemen, with my wife alongside of me. I said to her: 'Maggie, are you cold?' She replied: 'No, Ned, are you?' I said: 'No.' But those men behind us said: 'It's awful cold.' And they pulled out a bottle. I think that bottle was pulled out five or six times during the game. I want to tell you that the man who kept the farthest from the

North Pole during that game was a total abstinence man. And I want to tell you that the man in hot weather who is nearest the North Pole is a total abstinence man. And I want to say right here that two-thirds of the sunstrokes in this nation last year were among those that drank beer and whisky.

"When the teams came out for the last half, as Yale marched down the field there was blood in her eye. Yes, sir! And the wind was against her, too. Harvard had the wind at her back. Every muscle was strained to its utmost tension. Harvard seemed a solid wall. But Yale burst through it and got the ball to within five yards of Harvard's goal. They had to gain three yards to keep the ball. Will they do it? Finally the supreme effort came. Yale rushed onward. Yale gained a touchdown, and I want to tell you that she did it on a diet of total abstinence! It is the sober man that wins. You have the possibilities of your own life wrapped up in the goal of your own individuality. Preserve that and stand firm in the dignity of truth and manhood, and as sure as you're alive a touchdown will come and you will be a winner. There was a lot of superfluous enthusiasm gotten rid of in that game, but in that crowd of 25,000 people, to the credit and honor of this old Bay State let me say it, I did not see one intoxicated man. And that reminds me of a story:

"There was once an old farmer who did not want his boy to drink anything, and who did not want the boy to know that his father drank anything. That father was out one afternoon, and he kept plying the bottle pretty frequently, until by the time he got to his house he was feeling more than comfortable. Did you ever see a man in that condition? Did you ever see him when he had to put his arms around a lamp-post and say: 'Hold on, old fellow'? Did you ever see him when his emotions toward that lamp-post were too strong for his control? You have heard of the poor fellow who felt that way toward a lamp-post, and how a man went up to him and asked him if he were sick. 'Sick? sick? do you suppose I am doing this for fun?' Not much fun in that, but there is shame and degradation.

"Well, the old farmer wanted to get into the house without his boy seeing him. So he got out of his wagon and walked through the snow around the back way. But his boy was watching for him, and it did not take the boy long to 'catch on' to the fact that that zigzag path went clear around the house. So the boy said to himself: 'I'll just go around after him.' The mother missed the boy, and looking through the front window she saw him, and opening the front door she asked him what he was doing. 'I am only walking in father's track,' was the boy's reply. The full force of

what the boy said came upon the father, and he vowed, 'From this time on I'll make straight tracks.' Every boy loves father and is following his example. Put on the Blue Ribbon, and when the right time comes, your boy will be on the right side of this temperance question. I have another incident:

"There was a little fellow whose father was an inebriate and who did not furnish his family with the necessaries of life. The little fellow's mother had in take in washing to keep the family together. She thought: 'What is going to become of my boy? Must he grow up without an education?' So she saw the superintendent of the schools and she asked him: 'Would you let my boy go to school in the afternoons? Then he could carry water and help me in the forenoons.' The superintendent agreed to this. So the mother had to patch her boy's jacket and trousers. His shoes were not made for him either, but he got fixed up and started for school one afternoon. When he came along the way the boys were all gathered together. They looked over and one of them cried out: 'Hullo, you must have dressed in a rag basket!' That little boy's eyes filled with tears, and he ran home. 'It aint any use, mother,' he said, 'they all know I am a drunkard's boy.' Any habit that perpetrates such an outrage as this upon innocence deserves the condemnation of every

patriotic citizen. I am here this afternoon to plead for this movement that stands between this habit and the child. Fathers, mothers, have I not your support?"

In one of his speeches Mr. Murphy gives an amusing account of the way different nationalities do their drinking. Mr. Murphy says:

"Do you know that I had an offer in Hartford to talk in a saloon, an offer from a German? And, by the way, the German is the most sensible drinker we know anything about. He is a cool, phlegmatic character, is your German. He does not say to everybody in the room: 'Here, take something with me.' No, sir! He sits down at a table and chats for half an hour, and if you look at him you will see that his glass is only half empty. But now you take the American. The American is after results, yes, sir, all the time. The German says to the American: 'Why don't you drink as I do?' And the American replies: 'Oh, it would take too blamed long to get full!' Now take the Scotchman. After he has had so much he says: 'I'll gang awa' hame.' The Englishman after his 'alf and 'alf declares: 'I'll take no more; I'll go away 'ome.' Take the Irishman—my countryman, if you please,—he can do a big business on a small capital. When he is asked to take something he says: 'Well, upon me worrud, if

you'll fill 'em up agin, I'll stay wid ye till mornin'.'

"That is the impetuosity of the Irish character. That is the reason why the Irishman, of all nationalities, should let whisky alone. And yet how charming the Irish are, and how we enjoy their wit. You have doubtless heard of the man who was asked, 'Were you ever in the war?' 'Yes, sir.' 'Where?' 'Where the bullets were thickest.' 'And where was that?' 'Under the ammunition wagon.' 'And were you at the battle of Bull Run?' 'To be sure I was, whin death was achin' to shake hands wid us.' 'And did you run?' 'Av coorse I did, and upon me word, those who didn't are there yet!' But the Irish are more than witty.

"In 1845 there was a distinguished philanthropist—a great humanitarian who gave the pledge to a million and a half of people. He went up and down these United States too, and what a triumph his progress was! To-night his memory is watered by the bright tears of universal affection! I allude to that prince of priests, Father Mathew."

These extracts and stories have been given, as has been said, not in any great hope of describing "Ned" Murphy to those who have never heard him, but rather in the hope of recalling him to those who have heard him, of allowing them to renew the pleasure of reminiscence. And yet one who has never even

heard of Murphy, and whose first introduction to him is through the pages of this little book, cannot but be impressed by his spirit of informality, of geniality, of optimism. As far as this result has been reached, the object aimed at has been at least partially accomplished.

CHAPTER VI.

THE THIRD BLUE RIBBON ORATOR, WILLIAM J. MURPHY.

FEW men are as fortunate in their sons as Francis Murphy. It is always a great pleasure to a father when his sons take up his own profession or business, and follow the family traditions. If that father has made an unusual success the pleasure of such a choice by his sons is greatly increased, especially if they show the same talent or genius for the father's work which has given him his own success. This is true if a father has founded some great business. To feel that the business will be continued along the lines on which he originated and developed it, although he is no longer present to see and direct it, is a source of intense satisfaction as the time draws nigh when old age forbids him longer to carry its burdens. If, on the other hand, that father has achieved an exceptional career in professional life as a lawyer, doctor, or clergyman, the satisfaction is perhaps even greater when he finds that his son has inherited his peculiar talents, and will win new laurels in the same

Sincerely
William J. Murphy

field when he shall have passed away. But both these illustrations must fall short of the reality in the case of a man like Francis Murphy, whose career has not been simply one to bring fame or money to himself, but has been a career of beneficence in inaugurating a great philanthropic movement. As Francis Murphy realizes with the approaching years that his own strength must in time succumb to the inevitable fate of all, and looks back on the history of the Blue Ribbon movement and upon the millions who through it joined the Gospel Temperance army, the natural regret at the thought that for him participation in that movement is increasingly a matter of uncertainty finds great compensation in another thought, that he leaves behind him two sons to carry on the great movement to new triumphs.

This other son is William J. Murphy, the eldest of the family, next to whom comes "Ned." If his name is not so generally known to the country at large as his father's or "Ned's," this is due in no small measure to the fact that his efforts have been chiefly confined to a section of the Middle Western States. Perhaps it is merely the result of circumstances, and perhaps it is largely owing to the fact that he married and settled down young, and has a family of three growing boys to rear and educate, that he has not followed the temperance career of platform-speaking over so wide a territory as

have the two others. But while his career has been more circumscribed, it does not follow that it has been the less useful. It has been largely a career supplementary to that of his father, devoted to building up and conserving the movement in regions where his father had inaugurated it, and in those regions the debt which many communities owe to the efficiency and faithfulness of William J. Murphy, cannot be accurately compared with the more pioneer work of his father and brother.

As has been said, William J. Murphy is the eldest son of Francis Murphy. His birthplace was New York City, and his present age (in the summer of 1894) is thirty-eight. Some of the incidents of his earlier life have already been related in telling the story of his brother. The same shadow of the father's intemperance and the mother's sad death rested alike on both boys, and by the same unfortunate circumstances both were turned adrift as mere boys to make a way for themselves. All through their youth William and "Ned" were thrown frequently together. They were companions in the government granite yards, they alike found their large earnings too much of a temptation, and they were together rescued through the interposition of their father and united to him at Freeport, Ill. William received quite an education, as has been told,

which was completed at the Pennsylvania Military Academy, at Chester. There he studied law, and there he married and made a temporary home. Like "Ned" the idea of becoming a temperance advocate, or of identifying himself with the Blue Ribbon movement, was the farthest possible from his thoughts. He does not seem to have pursued the practice of law very long, for quite soon after his marriage he removed from Chester to Philadelphia, where he engaged in the publishing business. From Philadelphia he not long after made a second removal to Baltimore, but continued in the same business. Then his health suffered serious impairment through overwork, and a stroke of facial paralysis gave him warning that he must engage in some less exacting pursuit. On recovering from the paralytic shock he joined his father in Pittsburg, and here begins the story of his active connection with the Blue Ribbon movement.

At this time Francis Murphy's campaigns were being prosecuted in Pennsylvania and Ohio, and he took his son William with him as his private secretary. William's duties at this time consisted exclusively in attending to the numerous details of the meetings, and of relieving his father of a large correspondence that was so voluminous as to be very burdensome. Later on he gave the same assistance to his brother "Ned," when the latter's services were

in general demand in different parts of the country. But "Ned" being through overwork obliged to take a vacation from the platform, William returned to his father and became again his private secretary and man of business.

It seems never to have occurred to William Murphy up to this time that he had inherited the family gift of temperance oratory. The fact that he has become a temperance orator is due, as in the case of "Ned," to the course pursued by his father. "It was," as William Murphy says in telling the story, "a good deal like teaching a dog to swim by flinging him into the water—for that dog has to swim or drown."

It came about in this way: Francis Murphy had opened a campaign in Aurora, Ind., when he was called away to Cincinnati. But he did not return in time for the meeting which had been announced for that evening. Meanwhile the large hall was filled with a waiting audience. It was eight o'clock, it was after eight o'clock, and still there was no Francis Murphy. Something had to be done, and that, too, quickly. "I actually lacked the courage," said William Murphy, "to face that audience, disappoint and dismiss them. I had not the slightest idea that I possessed the ability to talk to them, but I stepped out upon the platform, since there was no way out of it, to say something, I did not know what. My knees knocked together, my hands shook so

that I could hardly grip the little desk where stood the water pitcher, and everything grew dim and swam before me. By and by, I have no idea how, I found myself actually talking. My voice sounded strange and queer to myself, but I gathered courage from the fact that I was talking at all, and I went on. At last I brought my address to a close, I have no idea how, and many came forward to grasp my hand heartily and congratulate me on my success. Then followed a really astonishing number of signers to the pledge. The meetings continued for ten days under my auspices, and Aurora was deeply stirred by them, 3500 persons signing the pledge. Soon after, as a result of the interest awakened by the meetings, over 500 members were added to the local churches. It was in this way that I discovered that I had a call to the temperance platform. It was solely my father's doings. Had he not thrown me on my own resources, had he not forced me to face the dilemma his absence created, I should probably never have made a temperance address to this day."

Naturally the success which had attended William Murphy's efforts in Aurora made a reputation for him in that part of the country, and requests for his services began to be numerous and pressing. At Lawrenceburg, Ind., he held a ten days' temperance revival which resulted in 2500 signing the pledge and

in over 300 additions to the membership of the churches. At Harrison a series of meetings conducted by him were attended by people of that entire vicinity. The number of pledge signers was 1800. At Brookville there were 1500 signers; at Decatur, 1200 signers in four nights; at Bloomington, 2000 signers in seven nights. All Southern Indiana was stirred by the gospel temperance movement.

A typical example of the intensity of feeling aroused is the campaign at Spencer, which was continued for ten days. Spencer's population at the time was about 3000. But there were, including the accessions from the surrounding country, over 2000 signers there. All the business houses in the place, including the saloons, were for a time closed, so as to permit everybody to attend the meetings.

This campaign was conducted by William Murphy in entire independence of his father. Francis Murphy having launched his son upon the work, and having proved that he had the gift of effective temperance advocacy, felt relieved of all further responsibility for his son's success, and therefore wisely left him to himself. This was eight years ago, and William Murphy has been continuously engaged in the Blue Ribbon work ever since. His campaigns have been chiefly in Indiana, but he has also labored in Ohio and Illinois and occasionally in other States.

Central and Northern Indiana perhaps bear the most conspicuous testimony to what the Blue Ribbon movement can accomplish under the direction of William Murphy. In Laporte he had 2500 pledge signers; in South Bend, 3000; in Alexandria, 3500; in Red Key, 1200; in Dunkirk, 1500; in Greenfield, 3200; and like numbers in Portland, Muncie, Albany, and other places in the "Gas Belt." It is estimated that in Indiana, as a result of William Murphy's work, there have been added more than 150,000 signers to the Blue Ribbon pledge. His work in Kentucky, West Virginia, Pennsylvania, and Illinois has been equally successful.

Osgood, Ind., may be cited as a signal instance of the reform of an entire community through the instrumentality of temperance meetings such as those conducted by William J. Murphy. The result of the Osgood campaign is still spoken of in that community as little short of a miracle. At the close of the series of meetings there, instead of twenty kegs of beer being landed on the railroad station platform as the usual allowance for the day's consumption for the town, but one keg was left on the platform, and nobody appeared to claim that and take it away!

Rising Sun, on the Ohio River, is another notable instance of the possibilities of thorough going temperance reform work. The

population of Rising Sun is only about 2000, but after William Murphy's meetings had closed, the total of pledge signers amounted to 700. People flocked into the meetings from all the country around, many crossing from the Kentucky side of the river. All the business men of the little city except two—these two being engaged in the manufacture of liquor—held a meeting in the principal dry goods store in the place, that of a Mr. Clarke, and marched in a body to the Methodist church where Mr. Murphy was delivering an address, and there unanimously signed the pledge and put on the Blue Ribbon. That was two years ago, and up to the summer of 1894 there had not been a single arrest for drunkenness in Rising Sun.

Another remarkable case is that of Evansville, Ind., where the Murphy brothers, William and "Ned," conducted a ten days' Blue Ribbon campaign, its fruit being a total of 12,000 signers. After it was over and the brothers had left Evansville, William Murphy was called back to continue the work for a year. Before the Murphy movement was inaugurated Evansville had 304 saloons. At the expiration of a year this number had been reduced to 204, the lack of patronage having closed at least 100 saloons. There was also, as a result of the movement, for the first time in the history of Evansville, a sufficiently strong public

sentiment to compel the enforcement of the temperance laws on the statute books, those closing the saloons on Sunday and at eleven o'clock at night. The 12,000 signers obtained as the first fruit of the original movement were increased during the year of William Murphy's continuous work, making a total of 22,000.

Quite recently William Murphy has given no small share of his time to what may be called parochial work in Indianapolis, where he makes his home. That is, he has done the same sort of work for the temperance cause which a resident clergyman, as compared with an evangelist, does in the upbuilding of the church of which he is pastor. He has also done the work of a temperance city missionary, and one suburb of Indianapolis, named Haughville, so turbulent as to be notorious, has been through his influence converted into a region of peace and quietness.

Perhaps the city of Indianapolis is as good an example as any that can be cited of the most effective way of conserving the influence of a Blue Ribbon campaign. By thoroughness of organization and earnestness of purpose the friends of the Murphys have perpetuated the good which was accomplished six years before, and to-day present as solid a front to the drink habit as was presented when the excitement was at its height.

The Murphy campaign in Indianapolis was

inaugurated in December, 1888. It was noteworthy for the fact that both Francis Murphy and his two sons, "Ned" and William, were active in its promotion. Francis Murphy opened the campaign and summoned his sons to his aid. The movement was a broad one and reached all classes in the community, but especially the workingmen. For them seats were reserved in front near the platform in Tomlinson Hall, and these were completely filled almost nightly. The arrival of "Ned" Murphy was the signal for a great increase in enthusiasm. The excitement was of the typical Murphy order and is given a graphic newspaper description in the Indianapolis *Sentinel*, which says:

"The momentous question of the day is: 'Have you seen Edward Murphy?' the interrogatory, 'Have you seen Francis Murphy?' having passed into innocuous desuetude, as almost everyone of consequence has heard the father, but only 3500, the number in Tomlinson Hall last night, have heard the son. Father and son make a rare pair, and some of their remarks are much wittier than those one hears at a minstrel show. Last night they united their strength, and the audience not only became deeply interested and showed themselves much entertained, but they grew highly enthusiastic and were decidedly demonstrative about it. The way they sang was inspiring, but the

way they came up to sign the pledge was crushing, and was calculated to pen the reporter up in one corner, making it next to impossible for him to get out. No attempt was made to obtain the list of those signing the pledge, because it was out of the question to keep track of them. They signed all over the front half of the lower hall, the rear half of the galleries being unaccommodated with workers or cards. Consequently the people in those regions of the hall escaped. It is estimated that somewhere between 500 and 1000 pledges were signed. That is as near as anybody can get to it. It is suggested that some of the supernumerary workers and ministers erect a pledge stand in the corridor and catch the gallery as it comes down."

Allowing for newspaper exaggeration this is exactly the sort of temperance excitement to which many people object on the ground that it must be ephemeral. And yet the character of the addresses made, although off-hand in style, certainly contained a great deal of solid meat, being the kind of talk whose sentiments one could take away and think over at home.

It is interesting to see what sort of a temperance talker "Ned" Murphy was at this time, after his years of experience in England, but comparatively early in his work in this country. Here is an extract from one of "Ned"

Murphy's speeches at the beginning of the Indianapolis campaign:

"It is the same with this reform against the horrors of drink as with all the great reforms that have moved humanity. Its leaders have been laughed at, its proposals called impossible, its results doubted without reason and even suspected. But I declare to you from this platform to-night that I see a terrible disease in drink, and that I offer not merely the best, but the only, remedy that can be found, namely, total abstinence in the individual. They doubt temperance. Yes, and they should in consistency doubt Christianity itself, for I hold that temperance is a logical result of the teachings of Christianity, and must be attained through Christianity if attained at all. The trouble with you Christians is that you are too much like the father, of whom his little son said to a stranger, accosting him with: 'Is your father a Christian, my son?' 'A what?' 'A Christian.' 'Why, yes, sir, he is, but he aint working at it much now.' You Christians, like that boy's father, are afraid to pitch into the missionary side of the temperance question, and leave the result with God; that is the difficulty. Your strength, if you ever had any, has disappeared through your lack of steady faith and persistent enthusiasm."

Very soon after "Ned's" arrival William was added, to make a third Murphy advo-

cate. Francis Murphy thus introduced him: "I don't think I told you how many children I had. So it will be no doubt a surprise to you, as it is a great pleasure to me, to introduce to you my son, William Murphy."

The Indianapolis *Journal* thus describes him: "This Mr. Murphy, who is a thoughtful-looking man, considerably resembling his father, with iron gray hair nearly white in front, came forward to receive the shouts of welcome which seemed to be the portion of all Murphys in Indianapolis. 'While laboring with my brother in La Porte,' he said, 'where over half the population signed the pledge, I read with intense interest of the progress of the work in this beautiful capital of Indiana. I believe with all my heart, as I stand before this great audience to-night, that the walls of iniquity in this city are destined to fall never again to be raised!' After relating various experiences in the Blue Ribbon movement briefly, but with great effect, Mr. Murphy continued: 'I see that the time is rapidly coming when the churches of Indianapolis will unite on this temperance question and, shoulder to shoulder, arm to arm, by the power of God, press on to certain victory, and then this city will see one of the grandest revivals of religion it has ever known in its history!'"

In this last prediction William Murphy struck the keynote of his own temperance doc-

trine. A large part of his power comes from the intensity of his faith in Christianity as the one sole dependence for permanence in temperance reform. Wherever he has worked in temperance platform advocacy proper, as well as in temperance reform advocacy, he has carried into that work unswerving loyalty to the cause of religion, thus trusting to the former to strengthen and make permanent the latter.

To return to the Indianapolis campaign. The Indianapolis *Journal* says of the closing Sunday, referring to the afternoon meeting for men only: "Over 2000 gathered at the meeting for men addressed by the Murphys in Tomlinson Hall. It was one of the most interesting audiences that had ever been seen in that great room, and its size was very largely the result of the efforts of the revival committee among the workingmen of the city. They were representative Americans; as bright, well-dressed, sturdy, and intelligent a body of men as one could see anywhere. They were evidently drawn there by a genuinely intense interest in the work. The instant Francis Murphy appeared on the platform he was received with a tremendous outburst of applause: the men rose to their feet in hundreds and cheered, and stamped, and whistled as if they never intended to stop."

The conclusion of the final meeting of the campaign on the evening of that same Sunday

is thus described: "At the close of Mr. Murphy's address several hundred people came forward to sign the pledge, bringing the grand total of those who have signed during the campaign up to perhaps 7000. Every new victory in this movement, generalled by Francis Murphy and his brilliant sons, was the result of breaking entirely new soil. The work here in Indianapolis has been a peculiar one in very many respects. Its blending of religion and resolution, of faith and right, of the principles of Christianity and the higher ethics of humanity, have united to form an interesting example, a curious study and a noble effort, in the problem of educating the masses to a loftier ideal of life and of raising them to a higher plane of living."

This was the verdict of an Indianapolis newspaper on what the Murphy movement had been in that city, rendered in the flush of enthusiasm before the excitement aroused had had opportunity to die out. What is the verdict to-day when that excitement has had six years in which to die out? The answer to this question is to be found in the existence of a Francis Murphy Gospel Temperance League. It consists of a central league, with nine subordinate branches scattered through the city, having a membership of over 2500, and forming aggressive centers of gospel temperance influence reaching all sections of the

city. The editor of one of the most influential papers in Indianapolis, Mr. Morris Ross of the Indianapolis *News*, writes under date of May, 1894: "I do not know whether Indianapolis is remarkable or not in regard to the permanency of the Murphy movement. But certainly the Murphys planted deeply. The seed fell into good ground. It has yielded continually, and the result goes on growing year after year."

Mr. Ross adds this interesting personal tribute to Francis Murphy: "It is not so much what Father Francis says as the love that is back of it. You may remember the anecdote of some reformed man who was testifying that his reformation and salvation had been due to Lord Shaftesbury. When asked what Lord Shaftesbury had done for him the man said that his lordship had not done anything or said anything, except that when he had resolved to try again at one of the meetings, and had given in his name, Lord Shaftesbury put his arm around him and said, 'We'll make a man of you yet, Jack.' It was the heart that did it. So with Francis Murphy."

Another Indianapolis gentleman, Mr. Charles E. Reynolds, a well-known broker, in writing of the Murphy leagues in that city, says: "It is not the constitution or rules of the order that has made the great success of the work here, so much as the patience, charity, wisdom (from above), meekness, long suffering, in short, the

spirit of Jesus Christ, which have characterized it throughout, and have been the sole reliance for keeping it up. There are now working successfully here the following organizations: Haughville, West Indianapolis, Mount Jackson, Seventh Street, Ninth, Alvord Street, Brightwood, North Indianapolis, Oak Hill, and the great central league, the mother of them all, a blessing to hundreds and thousands of our people. Surely Francis Murphy has done a great work in this city."

The organization of this league is interesting. Its preamble is as follows:

"God, in his infinite wisdom, has systematized all action of the inanimate, showing thereby that two or more objects cannot continually harmonize or agree without definite law or arrangement. Therefore, we, his highest earthly order of animate creatures, have, for our general government and individual and mutual good, established the following rules, embodied in a Constitution, Rules of Order, and Code of Discipline, setting forth as the fundamental principle upon which our movement rests, these declarations:

"First, That the teaching of the Gospel of Jesus Christ, in its fullness, is paramount to all policy, political or otherwise.

"Second, That, while penalty must follow transgression, moral influence is the true Christian method of all reformations.

"Third, That in the exercise of faith and in the practice of the divine Gospel, it should be remembered that total abstinence from all intoxicants is a complete safeguard.

"Fourth, That the greatest charity is not almsgiving, but to raise the fallen, and following this line we urge the co-operation of all, regardless of race or creed."

The general purpose of the league was thus fully outlined. Its name is "The Francis Murphy Gospel Temperance League of Indiana." The objects of the league, as stated in its constitution, are "to induce men to abandon the use of intoxicating liquors and seek reformation through Jesus Christ; also to watch over and strengthen its membership by mutual prayers, sympathy, and kind offices." The constitution also forbids all sectarian or political addresses or discussions at any of the meetings. Its distinctively religious character is made prominent in the exercises for opening and closing the meetings, which include the reading of a passage from the Bible, the singing of a hymn, and a prayer for the opening and a prayer as the conclusion of the meeting. Of course the motto of the league is the famous motto of the Blue Ribbon pledge: "With malice toward none; with charity for all." Equally of course, its badge is the Blue Ribbon worn in the buttonhole. All persons are eligible for membership who have signed or

will sign the Murphy pledge, and who will wear the Murphy Blue Ribbon.

The Murphy pledge reads:

"*With Malice toward None, with Charity for All,*" *I, the Undersigned, do Pledge my Word and Honor, God helping me, to Abstain from all Intoxicating Liquors as a Beverage, and that I will, by all Honorable Means, encourage others to Abstain.*"

There are two classes of members, the active class who pay dues and who have the right to hold office and to vote; and the passive class, those who do not pay dues but who enjoy all the benefits and privileges of the league except holding office and voting.

The final court of discipline in the league is an Appellate High Council whose general purpose and prerogative are advisory, but whose especial function is that of hearing and determining appeals. The membership of the Appellate High Council "shall consist," says the constitution, "first, of Francis Murphy, the founder of the league, and his two sons, William and Edward, and then of the acting and all past presidents of the league." The ordinary body to pass upon matters of discipline consists of the nine elected officers, the president, vice presidents, treasurer, etc., which is called a League Council, and which in addition to matters of discipline has for determination

the charge of all matters bearing on the prosperity and best interests of the league.

In practical working the league is divided up into bands of ten, and each band of ten has its captain, whose duty it is to keep a register of the residences of the members of his band, and to visit them in case they fail to be present at any meetings. The offenses for which a member of the league may incur discipline are these:

1. Simple violation of the Pledge.
2. Flagrant violation of the Pledge.
3. Conduct prejudicial to good order and the good of the order.
4. Conduct unbecoming a gentleman or lady in relation to the league.
5. Disobedience of rules and lawful orders.

The punishments for offenses against the league include private reprimands by the captain, degradation from office, suspension from membership for a stated time, a public apology, and a public reprimand by the presiding officer. Care is taken to prevent any misuse of official authority. The constitution provides for the presentation before the league of all accusations, which have to be duly preferred in the form of charges and specifications, and passed upon by a two-thirds vote at a business session of the league, before the accused member is legally summoned before the Council of Administration. Then, when the Council of

Administration shall have reached a finding and sentence, these cannot go into effect until they have been approved by a two-thirds vote of the active members of the league. Even then the accused member has still another right of appeal to the Appellate High Council composed, as it will be remembered, of Mr. Murphy and his sons and of the president and the past presidents of the league. It is interesting to note in this connection, that this Appellate High Council includes certain advisory members, who have not the power of voting, but whose counsel at times must prove very valuable. "Any noted friend of the Blue Ribbon movement," says the constitution, is eligible to election (an unanimous vote is required) as an honorary life member of the Appellate High Council. The list of these honorary life members includes the Rt. Rev. August Bessonies, V. G., and Bishop David B. Knickerbocker, D. D. This union of two prominent ecclesiastics in a Murphy organization is typical of the character of the movement everywhere in uniting all faiths and all creeds.

This elaborate machinery to conserve and perpetuate the results of the Murphy movement in Indianapolis and in Indiana may seem something of an innovation to those who have studied the movement in the East, especially as it has been developed under the auspices of "Ned" Murphy. The charm of the "Ned"

Murphy movement to many has been the conspicuous absence of all machinery, its spontaniety—in short, the fact that "it goes of itself." But the conditions are very different when the problem is no longer that of arousing the masses, but rather that of maintaining the interest of the masses when the original enthusiasm has died away, when some new object of interest has arisen to take the place of the old. Indeed, many critics of the Murphy movement make exactly this complaint, that it simply stirs people up for a while and then leaves them to the temptations of former habits and of the world, to struggle along as best they can without outside aid. It is true that there are always the churches, and that the Murphy movement, being essentially religious, awakens the churches to a sense of their duty, and thus does provide the most effective of all organizations for confirmation in habits of good morals. But church life is multifarious, and church interests are diverse. Thus, fallible human nature being what it is, it comes about that with the active stimulus of the Murphy pressure removed, many, who might be kept in the straight path, are allowed to drift back into their old ways.

It is not intended here to enter any defense of the Murphy League in Indianapolis, nor to eulogize it. Its effective work for temperance speaks for itself. But it is desired to call the

attention of all workers for temperance reform to the necessity of organization as an absolute essential to the best possible results. Here in Indianapolis, six years after the first visit of the Murphys, we have an aggressive temperance league, dominated by the distinguishing principles of the Murphy movement, and carrying on those principles to constantly increasing triumphs. This simple fact is eloquent of what it is possible to accomplish in any city or vicinity where Mr. Murphy, or either of his sons, holds a campaign.

The Indianapolis league is interesting from another point of view. It embodies in a manner peculiar to itself the practical Murphy principle of keeping constant watch over those who have signed the pledge and committed themselves to resolutions of reform. By dividing the membership up into bands of ten, and placing over each band a captain whose duty it is to see that the members are true to themselves and their pledge, there is offered a solution of the difficulty of locating the responsibility for the lapse of each individual. This is a critical point where much successful temperance agitation fails. It leaves the individual too unrestrained by the guiding and encouraging help of others. While in the final conflict every man must be his own captain, and the individual must rule himself or succumb, yet the kindly word and the Christian admonition

may do much, if given at the right moment, to foster that spirit of sturdy self-reliance which is the condition of self-victory. It is just here that the plan of the Murphy Gospel League is most helpful, and offers the most fruitful suggestion for others.

It may seem possible that we have wandered quite a distance from William J. Murphy and his work. But this is not the case. Not a little of Mr. Murphy's best work has been done through the League which we have been describing, and of whose Appellate High Council he is the second member. The fact that he has chosen Indianapolis for his home, and that the campaigns in which he has engaged have been for the most part within easy reach of that city, has enabled him to identify himself with the work of the league, to assume a responsibility for it. His increasingly large circle of personal friends in that city gives him a peculiar advantage for what has been already called parochial temperance work. He is identified with that city and with its interests, and through his family with its social life.

The work of Mr. William J. Murphy in his home city, during the intervals of his active campaigns elswhere, naturally suggests the advantage to the cause of temperance reform in any place to have within its borders a resident temperance advocate. As temperance comes to be more and more recognized as a

permanently distinctive feature of church work, it is not at all improbable that the services of a resident temperance evangelist will be increasingly in demand by single large churches, or by groups of churches. Specialism is the order of the day in church work as in everything else. The "institutional" church, of which so much is said nowadays, is simply a development in the direction of specialism. Such a church, with its numerous departments of charitable work, each manned by a corps of trained workers, requires a specialist for the head of each department, and makes of the pastor an executive officer—a typically modern type of minister as compared with the traditional type, that of a minister whose principal duty it was to preach, pray, and make pastoral calls. Into this scheme of the institutional church the idea of a permanent temperance advocate, employed by the church or a group of churches as the executive head of church temperance work, fits easily and naturally. There is nothing more extraordinary about it than there is about the office of deaconess, now a common adjunct of church work in large cities. It certainly requires as great special talent and as constant personal supervision to direct rightly the temperance work which a church ought to do, as to direct rightly a charitable work among the tenements and down in the slums, or to supply good nursing and to teach its principles, or to

instruct in the art of scientific cookery, or to cultivate æsthetic tastes and a sound political economy. Yet each and all of this somewhat miscellaneous assortment of offices have come to be features of the institutional church. That a place will also be found in this church for a distinctive temperance work, conducted on scientific principles derived from the experience of those who have had the widest opportunities to learn effective methods, is a prediction one can make with a great degree of certainty. Indeed the more one studies these social problems the more complete is the conviction that this question of the drink problem is at the bottom of them all. The institutional church must therefore take up the drink question if it is to make genuine progress toward the solution of social problems. It will then be that the career of such a man as William J. Murphy will prove most valuable as an example and model.

A closing word as to Mr. Murphy as he is today at thirty-eight. His young face is set off by an abundance of almost bushy hair which has turned prematurely white. His expression is attractive, betokening, as one first looks at him, sincere and deep sympathy with his fellowmen. As a public speaker he has the great advantage of a deep, rich voice, to which, when an address touches upon what is moving or pathetic, the audience proves so quickly respon-

sive. His anecdotes and illustrations are principally drawn from real life, from his own observation and experience. Like his father and brother he depends largely for strength of argument on the universal love for the home, and his appeals to fathers, sons, and husbands never fail to touch the common chord of our common humanity.

CHAPTER VII.

THE BLUE RIBBON MOVEMENT IN ENGLAND.

A GREAT deal has already been said about the Blue Ribbon which has become the symbol of gospel temperance on two continents, but nothing has been said of its origin. Like many another happy thought its adoption as the symbol of the Murphy movement was an inspiration. It is the ideas which come of themselves which oftenest accomplish the most in the world, not the ideas which have been worked out by dint of long labor.

The formal choice of the Blue Ribbon was made by Mr. Murphy in Pittsburg, in the month of February, 1877. About that time there had grown up a habit of wearing ribbons as badges, and the use of the red ribbons as an emblem of temperance work was then quite extensive. Naturally enough Mr. Murphy wished to distinguish his own movement from others because of the peculiar qualities of charity and hopefulness which characterized it. "At this time," says Francis Murphy, "I was holding a series of meetings in Pittsburg, and the movement had received a wonderful stimu-

lus. Men went out from the Pittsburg meetings, I may say simultaneously, to start branches in a great number of cities of this country and of Canada. The movement itself went by the name of 'The Murphy Movement.' Flattering as this was in a way, it was not in accord with my taste, and so I hit upon the Blue Ribbon as its emblem, and thus it became known as 'The Blue Ribbon Movement.' "

Mr. Murphy has found a Scripture precedent for the rechristened movement. Numbers xv. 37–39, reads: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." A better warrant or precedent than this for the choice of the Blue Ribbon as the symbol of gospel temperance reform it would be hard to find.

Having thus told the story of the origin of the Blue Ribbon seventeen years ago, and having related some of the details of what it has accomplished in this country for the promotion of temperance, we will next turn our attention to what has been achieved in its name on the other side of the Atlantic.

In the World's Temperance Congress held

at Chicago in June, 1893, some remarkable testimony was given on this point in a paper prepared by John T. Rae, assistant secretary of the National Temperance League of Great Britain, and honorary secretary of Hoxton Hall, London. In this paper Mr. Rae says: "The temperance cause of Great Britain has been characterized during its progress by the periodical recurrence of special phases of exceptional effort. At intervals of about ten years since Father Mathews' crusade in 1838, epochs have been marked by the commencement of the Band of Hope Movement, John B. Gough's great mission in 1858, the introduction of the Good Templar Order, and, in 1878, by the formation of the Blue Ribbon Army.

"The sudden and deeply lamented death William Isaac Palmer, J. P., of Reading, has removed one of the most earnest and practical men associated with the temperance reformation. It is to his generosity that temperance workers throughout Great Britain owe the distinct advance in public sentiment in favor of total abstinence which has been attained through the Blue Ribbon Gospel Temperance Movement, for it was he who enabled William Noble, who acquired considerable popularity by his recital of John B. Gough's orations, to visit the United States in 1877.

"The Murphy movement in America, with its Blue Ribbon badge, and the methods and

programme of meetings adopted at Jerry McAuley's mission in New York, impressed William Noble with their adaptability for the needs of London. After consultation with Mr. Palmer upon returning from America, the new movement was publicly started in the National Standard Theater, at Shoreditch, on February 10, 1878. Its real inauguration took place about one o'clock one morning, at Hillside, Reading, when William Palmer said: 'There's something in it! go ahead!' That faith the president ever held during the fifteen years he so consistently supported the mission.

"The meetings commenced in the Standard Theater were continued in Hoxton Hall, a low music hall which had lost its license through misconduct. Here twenty-five meetings weekly have been held until this time, and from here the Messrs. Murphy, father and son, Francis and Thomas Edward, and R. T. Booth, were introduced to the English public, and enabled to assist in extending the movement throughout the United Kingdom. The adhesion of such men as Canon Basil Wilberforce and the late Charles H. Spurgeon greatly advanced the cause at home, while Mr. Noble's visit to Africa, and his correspondence with the colonies generally, introduced the Blue Ribbon to Greater Britain, where the work also received considerable impetus from Mr. Noble's subsequent visits. In 1882 the mis-

sion was organized under the control of a representative committee, a monthly paper started as its organ, and a special and comprehensive report prepared [this being the time of the visit of the two Murphys].

"The extent to which the movement had spread was revealed more fully than had been realized by the returns obtained from the towns, villages, and districts where Blue Ribbon missions had been held; 363 returns showed that 700,000 pledges had been taken at missions, and reports from visitors indicated that as many as 70 per cent. of the recruits thus secured were found to be faithful some months after they had signed the pledge. Many of these are among the most active workers of to-day who, having received material benefit themselves, have endeavored by personal efforts to save others. A pocket pledge book, published by the committee and issued to the number of 1000, resulted in the enrollment in five months of 23,000 pledges. A large amount of such voluntary work has been an important outcome of the mission; speakers and individual workers in large numbers having strengthened the general temperance movement. In 1890 events conspired to guide the committee to the conclusion that the Blue Ribbon mission had become welded into national temperance work, and their existence as a distinctive committee for its direc-

tion and promotion was no longer a necessity. The functions which they had endeavored to fulfill were therefore relegated to the National and other temperance leagues, while Hoxton Hall in London has been continued as a local mission. The deeper sense of responsibility regarding the temperance cause now existing among Christian pastors and people has been undoubtedly influenced by the Blue Ribbon crusade."

This sober and temperate estimate of what the Blue Ribbon movement has accomplished for England, well prepares the way for a more detailed statement of the Blue Ribbon movement in Great Britain.

Francis Murphy thus tells the story of his campaign on the other side of the Atlantic: "I was moved to take the journey and to carry this gospel of temperance across the sea by an invitation extended to me from Robert Simpson of Glasgow, Scotland. Mr. Simpson and I had never met personally, but the story of my work on this side of the water had reached him over there, and he had written to me in regard to it. He was a dry goods merchant in Glasgow, a Christian gentleman, earnestly interested in every good work. It seems that Mr. Simpson first heard of me through William Noble of Hoxton Hall, London, a temperance worker who came to this country from England in 1877. Mr. Noble was

a guest at Lancaster, Pa., of Judge Black. He had been a dissipated man, and had signed the pledge abroad. But while here he re-signed the Murphy pledge, donned the Blue Ribbon, and carried the symbol and the principles of the movement back with him to London. Through him the Blue Ribbon was first introduced into England. Mr. Palmer, a wealthy Christian gentleman, a Quaker, bought Hoxton Hall and gave it to Mr. Noble for the inauguration of Blue Ribbon temperance methods in London.

"With my son, Thomas Edwin Murphy,—nearly everyone gets the name Edward, and so he has come to call himself—I sailed from New York to England the day after President Garfield was shot by Guiteau. Edward was then twenty-one years old. I cannot say that I enjoyed the voyage, for I was deathly sick from the beginning to the end. I recovered myself as soon as we reached Queenstown, for there I received a message from Mr. Noble, with whom I had no acquaintance at the time, saying: 'Your friends in London are waiting to receive you and give you a royal welcome.' I wondered greatly who it was in London who knew me. But you may be sure I lost no time in going directly to perhaps the metropolis of the world, and when I reached there the welcome I received was indeed a royal one. The form it took was the one so common in England,

that of a public breakfast. There were four hundred ladies and gentlemen in all who sat down at this breakfast. Mr. Palmer presided, and the speeches of welcome were hearty, and the congratulations upon the work inaugurated in America enthusiastic and sincere. You do not need to be told that such a hospitable reception was exceedingly gratifying to me. It at once put me on an excellent footing in England, and gave me standing and prestige in all temperance circles of Great Britain.

"I, however, held no series of meetings immediately, for I was recovering from that sea voyage and needed absolute rest to restore me to myself. Edward and I remained at that time a month in London, and I delivered occasional addresses in a number of churches—or as they are called there, 'chapels,' being the houses of worship principally of Dissenters—one at Queen's Chapel, another at Aldersgate Chapel, one at the Young Men's Christian Association Hall, as I now remember it, but I did not enter upon any arranged work.

"From London I went direct to Scotland to Mr. Simpson, and began my work at Forfar, being received by the committee which had invited me. Forfar is a city of 12,000 people, and was said to be one of the most dissipated little cities in all Scotland. Indeed, a Scotch friend in London advised me not to go to Forfar at all, because, in his opinion, my efforts

could only result in a flat failure, and to begin my campaign with a failure would be most inauspicious for my career in Great Britain. But I was not to be deterred, feeling it my duty to go, although I will confess that I went with not a few misgivings. As is customary, there was a great tea on my arrival, ministers from all the country round receiving invitations to come and take tea with Mr. Murphy. The Rev. George H. Caie, the parish minister, presided, and there was no lack among the guests of distinguished people. Speeches, of course, were part of the programme, and I then and there was made acquainted personally for the first time with what is meant by the cordiality of 'a true Scotch welcome.' I was booked to speak on Sunday in a beautiful hall which held about 2000 people. Mr. Caie himself presided, a high compliment in a country where the parish minister is held in general esteem, and where his indorsement is very much coveted by strangers with novel methods and ways, since it carries the greatest possible influence. Mr. Caie, by the way, is a fine type of the cultured gentleman, and had been tutor to the Marquis of Lorne. He was not himself a total abstainer, and looked upon total abstinence as the 'intemperance of temperance.' His willingness to preside at a Blue Ribbon meeting was merely an act of courtesy to a prominent American.

"The omens of that first meeting on Scotch

soil were far from propitious. Indeed I recalled what my friend in London had predicted. I spoke for about an hour, and the audience, after singing a psalm, received the benediction and walked out. Not a single pledge was signed, and I heard that everybody was disappointed in me. But I was to have another chance, and to speak again on Monday night, when the parish minister was again to preside. I was told that Mr. Caie, at the close of this second meeting, intended to get up and say that he would have nothing more to do with my work, as he had not originally believed in total abstinence and still remained unconvinced by what I had said.

"You can easily appreciate how completely overwhelmed I was by this news, and how great was my sorrow of heart. I stayed in my room all day Monday thinking of nothing but my failure of the night before, and the determination of the parish minister to drop me. I looked across the great Atlantic, summoning before me the dear faces of my friends in America for sympathy in my hour of desperation. Then I opened my Bible and read: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' Then, somewhat comforted, I fell upon my knees and asked God to help me to honor him in that far away land, and to give me access to the hearts of these strange people. I rose

from my knees strong in the consciousness that I must, and would, win the victory.

"With the power of that prayer buoying me up I went to the meeting. The hall was packed and many were unable to get into it at all. Mr. Caie again presented me to the people. I came forward and began my talk. As I continued I felt the power that had been given to me mastering me and dominating the words as they fell from my lips. Just before I closed I turned and looked into the face of Mr. Caie. It was one of the most beautiful faces I was ever privileged to see. I think it must have somewhat resembled the face of the man whom Longfellow encountered on the Continent, a face so pure that the poet thought that he saw in it the very sign of the cross. Out of the eyes of this noble parish minister great tears were falling. I cannot describe what my own feelings were at the time. But I concluded my speech. At the moment that I did so Mr. Caie came to my side and said: 'I will sign this pledge. This is God's work. I want everyone of my parishioners to join with me in this.' Then Mr. Caie came forward and signed the pledge and put on the Blue Ribbon, and, so great was his influence, 400 others came forward and signed the pledge also that night. The gates of brass were broken, and this movement walked up and down the hills of bonny Scotland until

300,000 people had signed the pledge and put on the Blue Ribbon, to the glory of God and to the promotion of clean living, honest hearts, and happy homes.

"After my visit at Forfar I next conducted campaigns in Brechin, Stirling, Montrose, and Perth. I went to Dundee, invited there by Provost Moncur and the ministers. The mayor, or provost, was a Christian gentleman and a total abstainer. He presided at the meeting, introduced me, signed the pledge, and put on the Blue Ribbon, thus giving the benefit of his great influence to the work. In Edinburgh 18,000 people signed the gospel temperance pledge; in Aberdeen, 18,000; in Glasgow, about 20,000. My statement of 300,000 as the total number of signers in Scotland is given upon the estimate of J. H. Martin of Dundee, the official secretary of gospel temperance organization in Scotland. It may interest my friends to know that a famous tea was given for me in Dundee. It was reported to be the largest ever known in the history of the United Kingdom. The place chosen for it was the Drill Hall, and 3000 persons sat down at the tables. Provost Moncur presided, and the feast was furnished by the Lambs of Dundee, famous caterers who kept the Lamb Hotel. This was just before I left for London, and was a most gratifying *bon voyage*.

"I should not wish to omit, in recording my

pleasant experiences in Scotland, some mention of my charming entertainment by Lord Kinnaird at Rossie Priory, his country seat. Lord Kinnaird is a fine type of the English aristocrat at his best. The invitation to his home included myself and my family. His house is as open to the poor as was the house of the sweet-souled bishop pictured in 'Les Miserables.' Lord Kinnaird, during our own great Rebellion, was a strong friend to America and freedom. Unless I was misinformed it was he who introduced Henry Ward Beecher and the Rev. Bishop Simpson of the Methodist Church to Lord John Russell, then Prime Minister of England. I found him to be one of the kindliest, gentlest, and most helpful men I have ever met; wholly destitute of conceit of any kind; a man of great wealth and influence, and the highest social position, but arrogating to himself nothing on the score of his standing, talents, or deserts. We held a public meeting in the chapel on his estate, at which he himself presided. Provost Moncur came from Dundee, as did the provosts from other cities, and when I arose to address them I found a very distinguished assemblage gathered together to hear me present the claims of Gospel Temperance Reform and the Blue Ribbon army. The meeting proved to be a deeply interesting one, and a great many signed the pledge and put on the Ribbon. Lady Kinnaird and her daughters

were enthusiastic in their support of the good cause, and their help proved very effective.

"Scotland has often been spoken of as the land of drunkards. My own experience leads me to think that this charge is greatly exaggerated, so greatly exaggerated as to be almost a libel. I was brought in close contact with the masses of the Scotch people, and I found among them a multitude of the most enthusiastic, self-sacrificing, and devoted temperance men and women I have ever met in all my life. It is an accusation of gross injustice to charge the Scotch people with almost universal drunkenness. They are proverbially convivial and hospitable, ready to meet strangers with an overflowing kindness.

"As for another matter. It has been said that the Scotch people cannot see a joke or tell one, but I found them most mirthful folk. I even made the discovery that a Scotchman can tell a story and tell it better, that is, put more true humor into it, than any man on earth. James Guthrie, the son of the distinguished poet-preacher of Scotland, is one of the wittiest men on his feet before an audience that I ever encountered. He gave me great support and encouragement in my work, and it was the sort of support and encouragement which counted for large effectiveness.

"Another Scotch friend whose hospitality I would be loth to pass over is William Ruther-

ford. He was a member of the committee that invited me to Forfar, and he entertained me in his own home. I found his mother and his sisters as well as himself most charming and attractive people. He was the foreman of Mr. Laird's manufacturing establishment of linens and carpets. He has since come to this country and has settled at Oakland, Cal., where he operates the only cotton mill, I believe, on the Pacific slope. When I visited Oakland I received a hearty welcome from him, and he gave me the greatest possible assistance in furthering gospel temperance work in California.

"When I left Scotland I went to London and began a series of meetings in Mr. Spurgeon's Tabernacle. That wonderful Baptist preacher himself presided. On the first night there were 9000 people in the building. I went with one of the deacons up three tiers of galleries to get a look at the great mass below, and it was indeed an inspiring spectacle. I had fortunately met Mr. Spurgeon before. When I went to England I bore a letter from President Hayes commending me in the heartiest manner to the love and confidence of the people of Great Britain. This letter proved of the greatest value to me. It at once commanded for me a hearing with the Rev. Mr. Spurgeon, the Rev. Dr. Joseph Parker, the celebrated pastor of the City

Temple, Mr. Gladstone, and others of equal influence. I had this letter indorsed by Minister James Russell Lowell, who was kind enough to add to it his own personal commendation couched in the heartiest language. I never spoke to a more enthusiastic audience than that audience of English people gathered in Spurgeon's Tabernacle for the opening of my London campaign. It proved in sober truth a marvelous meeting. At times the people actually rose and shouted and cheered. Mr. Spurgeon from then on was my fast friend. Dr. Parker, a man in his way of almost equal influence, invited us to his home and entertained us, laying us under great obligations for his distinguished kindness. We were also guests at that time in Mr. Spurgeon's home, and I shall always cherish the memory of those happy hours passed with the great preacher in his own family circle.

"The meetings at the Tabernacle continued for ten days. I spoke in Hoxton Hall also, by invitation of Mr. Noble. From London I went to Norwich, invitations having come to me from many places, many more than I could possibly respond to. The Rev. Mr. McAllister, pastor of the Presbyterian church in Norwich, the rector of an Episcopal church there, and Mr. Cole, the agent of the total abstinence society, were among those who induced me to undertake the campaign in that city. The

demonstration of welcome accorded to me on my arrival at the station was almost overwhelming. It was estimated that there were 3000 people in line. There were six carriages, each with four white horses and scarlet-garbed riders wearing Blue Ribbon sashes. Even the horses were elaborately decorated with Blue Ribbons. There were a number of bands of music. The street decorations were unique. On every side could be seen bottles minus their corks hanging out of the windows—this of course to signify that they had been emptied once and forever and had gone out of business. The day was not without its pathetic incidents. A poor ragged woman shouted a welcome to me from a garret window, exclaiming: 'God give you success, Mr. Murphy!' At the railway station the Stars and Stripes and the Union Jack were intertwined. Thus a touch of international color was given to the demonstration. The initial meeting was held in St. George's Hall, one of the finest halls in England. The Norwich campaign in all resulted in obtaining about 20,000 signatures for the Blue Ribbon pledge.

"We went to Manchester at the invitation of Peter Spence, the well-known manufacturer of saltpeter. He is a Scotchman by birth, a true Christian and a gentleman of great liberality. He bore all the expense of the meetings himself, and entertained us most hospitably at

his own home. His son, who bears the same name as his father, was a thorough temperance man and most effectively helpful in prosecuting the work. We carried on a series of meetings in a large hall, the name of which has just now escaped me. We also held meetings in the Free Trade Hall, which has a seating capacity of 5000 persons. Even this did not exhaust the desire for attendance, and overflow meetings were a frequent occurrence. It was estimated that the meetings held there during the year, including our work and the work that succeeded ours, added a total of 50,000 pledge signers to the Blue Ribbon army in Manchester.

"I have no means at hand of making a reliable estimate of the total number of those who signed the pledge and put on the Blue Ribbon as the result of the movement in England. I have heard it put as high as a million. There is one thing to which I would like to give special prominence. The English people carry methods of greater thoroughness into their temperance work than we do here in this country. Whenever a man signs the pledge over there, his name is promptly entered in a book kept for the purpose, and he is looked after with constant care. He must be a very persistent backslider if he yields to temptation and falls again into his old ways. This thoroughness of method applies to every detail of

temperance work. Cities are laid out in districts, and the people in these districts are visited with the same regularity as that of the government school inspectors. There are many things about the English methods that could be adopted to advantage in this country. When the work has once been started in England there is in no place any lack of men to carry it on.

"The freedom of the Gospel Temperance work seems especially to commend it to English public opinion. The English soon discovered that there was no patent right about it; anybody and everybody could engage in it. Mr. Gladstone once said that the Blue Ribbon movement was the only temperance movement that commanded his implicit confidence, as carrying with it permanent results for good. The Queen herself, in a speech from the throne, gave public thanks for the great blessings that had come to the people of the United Kingdom through the instrumentality of Gospel Temperance. It was everywhere a subject of remark and comment that the movement had been largely influential in turning the English people away from the 'publics' and in restoring them to their own homes.

"Among other incidents of the campaign in Great Britain which stand out clearly defined in my memory is a series of meetings which we held in Exeter Hall, London, which may be

called the Faneuil Hall of London, England's cradle of liberty. It was of itself an inspiration to speak in that hall, and for ten nights we averaged 600 signers a night to the Blue Ribbon pledge.

"I must also not forget to mention the series of meetings in Lancaster, where I was the guest of the Hon. George H. Howard, M. P., heir to the earldom of Carlisle. It was through the influence of his wife, Lady Howard, that these meetings were inaugurated, she and her husband having signed the pledge previous to my coming. They have a very large estate, and there was a brewhouse upon it which furnished beer for all visitors, open-handed hospitality being the order of the day at the Manor House, and a lunch being served to all who came whether of high or low degree. Of course all the tenants who visited the castle were provided with all the beer that they could drink. But when Lady Howard became interested in the Blue Ribbon movement she persuaded her husband to close up the brewhouse and the public houses on the estate as well; that is, as fast as their leases expired. It would be impossible to measure the influence of Mr. Howard and his wife in that part of England in extending and strengthening popular sentiment for total abstinence. The example of a titled family has an effect in Great Britain that we can scarcely comprehend in this country.

"The work in Ireland was conducted by my son, Thomas Edward. Mr. McCarty, the secretary of the temperance society of Dublin, visited me in Scotland and extended an invitation to me to inaugurate a campaign in the Emerald Isle. The meetings were held in the Christian Building, which had a seating capacity of 2500. The warmth of my reception in the country of my birth equaled the proverbial Irish character, the Irish reputation for enthusiasm and hospitality, and can only be described as an ovation, especially in Belfast, where 'Ned' had been conducting the campaign. As I remember it 30,000 people of that city signed the pledge in fifteen days at his meetings, which were held in Ulster Hall. He remained in Ireland about a year, and won 150,000 people to take a stand for total abstinence."

These reminiscences of his great campaign in England, prepared by personal request especially for this volume, give a very comprehensive view of the nature, value, and extent of the work done for total abstinence in Great Britain by Francis Murphy and Thomas Edward Murphy. The changes wrought by the progress of the Blue Ribbon movement there have left an impression, which time can never efface, upon the history of the social life of the period, and justify in some cases the use of the word "revolution" as applicable to a description of the permanent results. It is now seen that,

when Walter Besant referred to the Blue Ribbon as the symbol of the reform which has taken place in the drinking habits of society since the Queen ascended the throne, he was only stating in another way, and by inference, the facts and figures which were presented to the World's Fair Temperance Congress in the paper presented by John T. Rae, assistant secretary to the National Temperance League of Great Britain.

It remains then to speak more in detail of the great part taken in the inauguration of this movement by "Ned" Murphy, who at times appeared on the same platform with his father, but more generally worked independently, owing to the pressure of the popular demand for their services, and the great need that existed for these services in widely separated districts which they could not reach jointly.

We have already, in the story of how "Ned" Murphy discovered his ability to speak, and not simply to "orate," on temperance, described the great success of his work in Haslingden, where that discovery was first made. Very early in his career on the English temperance platform, in fact, while the laurels of his Haslingden achievement were still fresh on his youthful brow, he discovered the difference between the conditions of temperance work in England and America, the difference in the peculiarities of the people, the constant need for

tact and discretion, and the use of his wits to turn a seeming check into an advantage for the cause—that is, in the end to have the laugh on his side. An incident of his campaign in Haslingden and its vicinity may serve to illustrate the readiness of resource which he was forced to cultivate. It was certainly a most embarrassing happening, one from which few could extricate themselves with credit.

There was in Haslingden a family whose influence and position made their indorsement of the Blue Ribbon a matter of importance. This at least was the opinion of a Haslingden minister, one greatly interested in "Ned" Murphy's success. It is not Mr. Murphy's way to go out and seek for influential recruits. In fact, it may be said to be against his principles to do any "temperance drumming." In this case, however, the clergyman in question was so solicitous and so pressing that Mr. Murphy should call on this family and make a personal effort to interest them in the Blue Ribbon cause, that he yielded against his own judgment and complied. The young lady of the family had recently returned from Palestine, and had brought home with her many interesting mementoes of her trip. This fact was used as an excuse by the persistent clergyman for taking Mr. Murphy to the house, that he would be interested to see these mementoes and talk over the trip. It was a distinct understanding

between Mr. Murphy and the minister that he was not to "talk shop" unless circumstances made it an easy and natural thing to do.

The visit proved to be far from a success. Mr. Murphy found both ladies, the mother and daughter, chilling to the point of frigidity. Perhaps they thought that he had been guilty of something unconventional in entering their home, even by the introduction of his friend and their friend, the minister, without previous announcement and invitation, or perhaps it was a case simply of English shyness toward strangers. At any rate the conversation turned not so much on Palestine as on America. The young lady had been quite a traveler and had "done the States." Her impression of America was far from flattering, and she had the poor taste to describe her impressions to her American visitor with typical English bluntness. She called many of the customs of the country "coarse," and not a few of the people "uncouth." "Ned" Murphy is first of all an American. His pride was touched by such remarks about America, and he felt that they were peculiarly offensive in coming from a lady in her own house to a caller who was there through no special volition of his own. In a polite way he allowed the two ladies to see his resentment, if that be not too strong a word, at such talk at such a time, and he quickly brought his call to a close.

Whether the ladies on thinking it over came rather to respect him for his national spunkiness, or whether they thought an amend was due him for a seeming discourtesy, the mother, at any rate, extended to him an invitation to dine at the house the next evening. This invitation he declined immediately. This evidently impressed the family with the fact that Mr. Murphy was not the sort of person to run after people because of their wealth or social position. He had evidently gained their respect, and they were anxious to show it. The entire family attended his meeting the next evening and at its conclusion he received from them the always welcome recognition of a gift of beautiful flowers. Then he was again invited to dine at the house, and this time of course he accepted the invitation. No wine was served at the dinner, and his hostess told him that this was the first time such a thing had happened in her house for twenty-five years. The acquaintance thus finally placed on a pleasant footing grew into a genuine friendship. The home of the family was always his home whenever he was in that part of the country. Mr. Murphy was able in his own peculiar fashion to return this much appreciated hospitality. A brother of the family, who had a charming wife and three lovely children, seemed likely to wreck his happiness through dissipation. He came under Mr. Murphy's

influence, signed the pledge and put on the Blue Ribbon, and was saved to his home and to his future.

The daughter, the one who at the first call could not talk Palestine but would talk America so disagreeably, became greatly interested in the campaign, and rented a large house for a workingman's club. And just here comes in an incident, one of the most unpleasant experiences which ever befell "Ned" Murphy on the platform.

Being so much of an enthusiast this young lady attended all of "Ned" Murphy's meetings when held in Haslingden or its vicinity, often driving miles to be present and invariably sitting on the platform. Very naturally her prominence in the campaign gave rise to more or less gossip as to their personal relations, gossip which as a matter of fact had no foundation. At one of the meetings, a meeting held at some distance from Haslindgen, a drunken fellow arose in the audience and asked if he might put a question. Mr. Murphy, whose habit it is to encourage rather than repress familiarity, even in the case of those not altogether sober (often finding it the most effective way to handle and control them) assented. "My question is this," said the interrogator with a funny look upon his face: "May I be so bold as to ask you if there is any truth in certain rumors that you are intending to marry

a certain young lady who goes to your meetings, and who always sits upon the platform?"

The young lady in question was right before Mr. Murphy and right before the audience. There was no dodging who was meant any more than what was meant. Perhaps Mr. Murphy turned the question as skillfully as could have been done under the circumstances. "My friends," said Mr. Murphy as he took in the situation, "you see here the degrading effects of the drink habit, as you seldom have a chance to see them. Very likely this man who asked me this coarse and impertinent question, is, when not in his cups, a very decent sort of man. But when under the influence of drink he has, as you see, no regard for the amenities of life, no respect for its civilities, nor even for its common decencies. He will even outrage the feelings of a lady in the presence of as many people as are here assembled. Probably there is not one among you who does not resent such conduct upon his part, and who does not feel sure that he himself, even if he had been guilty of drinking too freely, would be able to practice self-control and avoid the boorishness this man has publicly exhibited. But that is something that none of you can count on with certainty. When you have once taken too much, anything is possible for you, and all your natural refinement may be lost."

Mr. Murphy continued in this strain for some little time, and then turned his talk into a more accustomed channel. But it was evident, unpleasant as it was, that his manner of handling it made no little impression on the audience. When it was time to sign the pledge and put on the Blue Ribbon over 300 came forward to enroll themselves.. As for the young lady herself she in the future refrained from attending Mr. Murphy's meetings or sitting on the platform. She, however, retained her strong interest in his work and her personal friendship for himself, and when, some five years later, Mr. Murphy visited England on his bridal trip he and his bride were guests at her home. It was also very largely through her influence that Haslingden has a club for workingmen, a tribute to the permanence of Mr. Murphy's work in the first English town where he inaugurated a campaign, to attend the dedication of which he was invited to cross the Atlantic in the spring of 1894.

Another incident somewhat similar to the one already related occurred at Diss, near Norfolk, in the brewing district. The meetings here were attended by a crowd of toughs who went to them with the avowed intention of breaking up Mr. Murphy's speeches and the precedings. They even "had the cheek" to bring ale with them and to drink it openly in contempt of Blue Ribbon campaigns and

orators. The first night they did this Mr. Murphy caught the crowd by asking it if this sort of thing was the British idea of fair play. With the crowd on his side and their joke falling somewhat flat, they desisted for that evening from their guying. They gathered courage in the following twenty-four hours and appeared at the next evening's meeting with a new supply of ale. As Mr. Murphy reached some climax the spokesman of the crowd would exclaim in stentorian tones: "That point isn't strong enough. Come, boys, let's make it a little stronger!" and then the crowd would drink in concert. In short by these tactics they taxed Mr. Murphy's patience and good nature to the extreme. But he did not give up the battle, but renewed his appeals to them and to the crowd in behalf of fair play. At last they were conquered, and many of them in the end were among Mr. Murphy's converts.

Before he had been in England long Mr. Murphy found that he had to be extremely careful to avoid all questions on which there might be a diversity of opinion, and all reference to men in public life. For example, at one place in Ireland he happened by way of illustration to mention Gladstone and the Irish question. Much to his surprise he was greeted with a round of hisses. Then he thought to better himself by referring to Disraeli. That

took as badly with the crowd, for he was hissed again. "After that," says Mr. Murphy, in his humorous way, "I confined myself to what Murphy had to say." Indeed it is Mr. Murphy's opinion that party intolerance on the other side of the Atlantic is a much stronger and more bitter feeling than what we in America call partisanship. There is no comparison, indeed, to be made betwen the two countries in this regard. The advantage is all on the side of America in broad-mindedness toward political opponents.

Another English custom which Mr. Murphy at first found very disconcerting was the habit of marking approval by calling out, "Hear, Hear!" To untrained ears this cry has a very different effect from the handclapping of American approval. But it was something to which the American orator soon became accustomed.

Perhaps the largest meeting which Mr. Murphy addressed during his campaign in Great Britain, excepting of course the one in Spurgeon's Tabernacle, which was addressed by his father and himself, was that held in the Free Assembly Hall, Edinburgh, which is supposed to have a seating capacity of about 3000, but which was crowded to the doors. On this occasion Mr. Murphy was introduced by Dr. Adamson. Other large halls in which he spoke include: Free Trade Hall and Hen-

gler's Circus, Manchester; Ulster Hall, Belfast; Philharmonic Hall, Liverpool.

We have already spoken at some length of Mr. Murphy's campaign in Haslingden. Other incidents of that campaign may be interesting. It will be remembered that more than half the population was enrolled through Mr. Murphy's efforts in the Blue Ribbon army, and the work did not languish in his absence but was pushed on with effective vigor. In January, 1882, some little time after he had closed his campaign there, he revisited the town to attend a meeting of its temperance society. The *Methodist*, in referring to the occasion, says: "A casual observer would have thought in looking at the well-dressed audience that this movement had failed to reach the dregs of society. But the truth is that there were many there who a few weeks ago had been clothed in rags." This tribute, so obvious to the eye of what the reform accomplished, practically and evidently, must have been very gratifying to Mr. Murphy. At a later date by some months the Rev. F. Standfast, one of the local ministers in Haslingden, made his report to the *Gospel Temperance Herald:* "There has hardly been any work for the magistrates to do. For several weeks there has not been a single apprehension for drunkenness, and then there were only two apprehensions, but in both cases the prisoners were tramps. The business of the publicans has

suffered very considerably and appreciably. It has been no unusual thing for a public house to be closed at ten o'clock, when, by the terms of its license, it is allowed to be kept open until eleven o'clock. The reason of course is a plain one, simply the lack of custom. One publican has given up the business and become a baker; another has done the same thing and gone into a mill; still another has had the rent of his public reduced to twenty pounds per annum, and the landlady of another who asked that her rent might be reduced received this remarkable reply: 'No, your rent cannot be reduced; but you had better turn your public into a coffee-house.' "

What was true of Haslingden was true in a large degree of the other towns in which Mr. Murphy spoke at that time. Some figures may give an idea of this. In Warrington, with a population of 30,000, there were 8000 signers to the Blue Ribbon pledge; in Burnley, with a population of 10,000, 5000 signers; in Paisley, with a population of 60,000, 13,000 signers. In St. Helens there were 12,000 signers, a fact so remarkable as to attract the attention of Oakey Hall who was then in London, and, as a result, he wrote a long letter to the Brooklyn *Eagle* of "Ned" Murphy's phenomenal success. In Aberdeen there were 10,000 signers, and 12,000 signers in London as the fruit of the movement in Exeter Hall and vicinity, conducted by the two Murphys, father and son.

After leaving Haslingden Mr. Murphy conducted a campaign in Rawtenstall. One incident of this campaign, illustrating Mr. Murphy's presence of mind, is worth noting. It is reported in the *Methodist Recorder:* "On Thursday night, when the Co-operative Hall was densely packed, smoke was seen to issue from the floor, and someone raised an alarm of fire. Mr. Murphy shouted at the top of his powerful voice, calling on the densely packed audience to have confidence in himself until he could ascertain the cause of the smoke. Then was given a remarkable tribute to the control which he exercised over those present. They patiently waited until the hallkeeper was summoned, who assured them that the smoke came from a flue. What might have proved a great calamity was thus providentially averted."

The same paper says of the work in Rawtenstall: "On Thursday the many-sided nature of the movement was seen in the mothers' meeting and the children's service. Christian unity has been a prominent characteristic of the movement, the ministers of the different denominations meeting on the same platform and helping in the same meetings for prayer and praise. The noonday prayer meetings have been attended by hundreds. So eager have been the people to enroll themselves that an opportunity was given during the day at several shops near the hall. The success has

astonished all the old temperance workers in the locality. The whole town has been aroused and nearly 3000 persons have already signed the pledge. The movement is still deepening and widening, and Mr. Murphy's enthusiasm lives on in the earnest, self-denying purpose of his followers."

After an absence of a few weeks Mr. Murphy paid a second visit to Rawtenstall to see how the work had been progressing. This is what he found as reported in the *Methodist:* "Over 5000 have enrolled themselves, representing about one-half of the population. All classes have been reached. Many of the quarrymen, noted for their recklessness and dissipation, have signed the pledge and put on the Blue Ribbon. Moody and Sankey hymns are often heard reverberating among the hills which once re-echoed with curses, oaths, and blasphemies. On the closing day a monster tea was given at which nearly 1000 were present. The publicans, as may be expected, are intensely bitter against the movement; as a counter-attraction some of them have hired singers at considerable cost. In one house all the audience, consisting of five, were found drinking non-intoxicants, and were contemptuously called by the landlady 'Murphyites.' A few weeks since as many as twenty men, who had been reclaimed on the previous Sunday, went to a primitive Sunday school. Some of those who

have signed were clothed almost in rags, and self-respect prevented them from going to an ordinary Sunday School. But so eager are they in their new life that they have formed a class by themselves in a separate building until they can obtain decent clothing. Nearly the whole of the Rossendale Valley has been most strongly moved."

Of the Blue Ribbon movement at Bury, which belongs to about this period, a report in the *Christian Chronicle* says: "Mr. Thomas E. Murphy has just closed a most successful campaign at Bury. For some time the temperance sentiment has been torpid and almost lifeless in Bury, only a few persons having been added to the various temperance societies the past year. Under the mighty impulse of this gospel temperance movement nearly 8000 new pledges have been secured in a fortnight, a blessing much larger than the friends of temperance hoped or even dared to pray for. Each new success proves that this movement is a gift of God's providence and grace; it proves itself to be adapted to British modes of thought as well as to American; it appears to be the Hercules, able even in its infancy to worst intemperance in every conflict; now in-gathering 32,000 in a few weeks in Dundee, and anon in Lancashire sweeping on like a wave of light and life. A variety of services has been held. One was at the barracks, where

60 soldiers out of 100 signed, the major enrolling his name with several non-commissioned officers. At a childrens' service 700 signed, and at a meeting for women only, a goodly portion enrolled themselves in the movement. On the last day a convention was held, when suggestive and practical papers on the varied phases of temperance reform were read, and some thrilling testimonies were given. Afternoon tea was provided for 1000. If eloquence be measured by its persuasive effects, then Gough in his happiest days came far behind the Murphys, father and son."

In April, 1882, Mr. Murphy dropped his campaigning for an interval, to pay another visit to Haslingden, his first love. At this time the muster roll of its Blue Ribbon army had been swelled to 8000 out of a population of 12,000. In this connection it is remarked: "Haslingden is said to be the highest market town in England, being 800 feet above the sea level. Happily it is also a city set upon a hill with regard to Gospel Temperance, at least two out of every three of its accessible population being abstainers. On Saturday a monster procession was formed. Although it rained and snowed at the time of starting, more than 3000 walked, and 5000 gathered in the square at the close. Such a procession had never before been seen in Haslingden. The work has been conserved in its advance by wise

plans and unflagging zeal. The ladies divided the town into districts, and held mothers' meetings and prayer meetings in the cottages. A Blue Ribbon club has been established where deserved prominence is given to social and entertaining features. It has successfully competed with the public houses, and several publicans have been enrolled by these meetings. Lectures by popular temperance advocates, and gospel temperance meetings held on Saturday nights, have helped effectively to wean the people from the drink shops." No wonder, with system and thoroughness for watchwords, that Haslingden should thus take rank as the banner town of the Blue Ribbon movement in that section.

Some of Mr. Murphy's talks at this time were not at all of the kind one would expect him to indulge in before a staid British audience. He himself tells with considerable glee how on one occasion in a church he told two funny stories in succession without raising an audible smile anywhere. When he came to his third story he announced that he would tell them when to laugh, and, if they would kindly take his hint and act upon it, it would be of the greatest possible assistance to him in making a successful speech. His audience did act upon the hint, and he had no further occasion to announce laughter in advance. After this meeting one of the prominent men explained

to him that the fault was not with the wit of his stories but the place where they were delivered, as it was not considered proper in England to enjoy stories audibly in a church. As a result Mr. Murphy avoided "being as funny as he could"—as Oliver Wendell Holmes calls it—when he was in a church, and, indeed, modified all his addresses more or less to suit the English preference for argument over humor. Still he was as a rule as unconventional in his manner of treatment as in America. He put things plainly, and with unadorned common sense.

The *Guardian*, for example, thus reports a speech made at Warrington: "Mr. Murphy spoke of the drink traffic, and said its great power consisted in the social fellowship with which it was surrounded. Some people thought they were called upon to assume a certain religious bearing on the Sabbath day at church or chapel. This was often carried so far as to be repellant. For himself he would like to contrast the reception a young man, supposing him to be a stranger, was likely to meet in a public house with the reception he was apt to receive at a church or chapel. When such a young man went into a public house his presence there was at once recognized. A cordial greeting awaited him. In all probability he was at once asked by those present about himself, who he was and where he came from, and whether he would not have

something to drink. Soon that young man and that company were on familiar, not to say intimate, terms. People did not stand on ceremony in publics. Now suppose that same young man, a perfect stranger, stepped into a church or chapel. Note the contrast. At the door such a young man might be met by a gentleman to ask him if he would like a seat, and thereupon seat him by the side of good Deacon Jones, who would, oftener than not, move along to the other end of the pew in order to give the young man plenty of room, being at the same time to all appearances so completely absorbed in what the minister was saying as to have no chance to pay any heed to the newcomer. But, as the service progressed, the good Deacon Jones might now and then be seen to cast furtive glances from the corner of his eye at the young stranger. And that is about as far as Christian fellowship is apt to reach. After the service is over the young man picks up his hat and walks out of the church. As soon as he gets outside he draws a sigh of relief, and says to himself: 'I am glad I am out of that.' What was the impression produced on that young man's mind regarding fellowship among church members? Could any way be invented more effective in preventing young men from attending church? All this is a great mistake, a costly policy. The good Deacon Jones ought to have extended a

hearty welcome to that young man, and to have introduced him to the minister at the close of the service. This was the spirit which it was the aim of gospel temperance to cultivate in all the meetings. It was the only spirit by which men could be won from evil associations and confirmed in good resolutions and new habits of Christian sobriety."

In a speech at Runcorn, made at about the same time, Mr. Murphy thus handled without gloves those professed friends of temperance who accused him of being mercenary and sneered at his motives. Mr. Murphy was thus reported in the *Guardian:* "The speaker remarked it was generally found that those people who made the most noise gave the least resistance; and the majority of the fault finders were not the drinking men, but were the professed temperance people. These people stood aloof, criticised, and did most of the talking. Such people reminded him of a certain steamer that foundered in Lake Michigan, and of an incident that then occurred. The lifeboat was put off from the sinking steamer, and every possible effort was made to save the drowning passengers. A large number managed to keep themselves afloat by means of life-preservers. Passing one man who was floating along very easily those in the lifeboat hailed him and offered to help him on board. 'No,' said the man, 'save that man yonder with the red hair.'

Again he was entreated to get into the boat, but again he declined, urging the life-savers to put forth all their efforts for the 'man with the red hair.' This red-haired man was finally picked up. On getting ashore the captain of the lifeboat found the man to whom he had offered assistance lying gasping on the beach. Going up to him the captain asked him why he had been so reckless in regard to his own life, and so anxious about the 'man with the red hair.' Returned the man: 'He owed me two shillings, and I did not want to see him go down.' When people saw a man who professed temperance objecting to a movement like this of gospel temperance reform, they could be pretty sure that there was something mercenary behind those objections. Such a man was almost certain to be the sort of man who would have nothing to do with a movement that cost him anything. Some of those present had paid for reserved seats, observed Mr. Murphy, but if they were dissatisfied because others who had not paid were put in those seats, if they would call upon him to-morrow he would refund them their money. A man who found pleasure in attending gospel temperance meetings and would not pay his share toward supporting them, who in fact gave much more of criticism than he did of aid, might at once be set down as a man who did not have at heart the true interests of the cause."

But all the drawbacks were not confined to those who passed by the contribution box and were generous in criticism. Some of these drawbacks were of quite a different sort. The reporter of the Paisley *Express*, in closing an account of a meeting there, drops this broad hint: "It may not be out of place to notice that, while the committee is exceedingly anxious to please everybody, no adequate provision has been made for the accommodation of the tobacco chewers, and the result is a serious matter for the worthy keeper of the hall, Mr. Watson. Perhaps this hint may be taken and in future tobacco pouches be left at home." Thus it appears that "Ned" Murphy's meetings could be made too hospitably familiar for the comfort and profit of those who attended.

In this popular way, "popular" in the true sense of an abused word, did "Ned" Murphy conduct the Blue Ribbon campaign in England to an issue of unanticipated triumph. The same methods were carried into the Irish campaign with equal success, the results of which have been already summarized by Mr. Francis Murphy, who gives to his son the sole credit of what was achieved. In this connection it is interesting to note what the Belfast *News Letter*, one of the oldest and most conservative journals in Ireland, says editorially in its issue of June 18, 1883: "Mr. T. E. Murphy, the popular advocate of gospel temperance, has

commenced a fresh campaign in Belfast—or rather in Ulster—for all the principal towns in the north are to be included in its operation. Already 44,000 persons have signed the pledge in this town, and adopted the total abstinence badge. To judge of the work by the effects which have been produced it may be said that the Blue Ribbon movement is being attended with greater success than has ever been achieved by any organization which has been started in connection with temperance reform. It is calculated more than any other movement of the kind to engage the sympathy of the middle classes, whose example should have a powerful influence on the workingman." Such strong words of indorsement as these from a journal of the standing of the Belfast *News Letter* speak for themselves of the impression made upon a critical public by Mr. Murphy's campaign in Ireland.

Some of the principal facts in that campaign were thus summarized by the *Irish Christian Advocate:* "Mr. T. E. Murphy, the well known temperance advocate, has completed his present campaign in Ireland, and the Executive Committee of the Irish Temperance League and a large number of friends have bidden him a formal adieu. Nine months ago he came to Ireland a comparatively unknown man—that is, as far as the temperance world here was concerned—and this week he leaves our shores

one of the best known, best beloved, and most successful temperance reformers who ever visited this country.

"During Mr. Murphy's visit to Ireland he has addressed two hundred meetings, as a direct result of which 100,000 persons have signed the pledge. That is a bold statement which needs supplement; but on the face of it it bears recommendation. A man who cannot gain the ear of the people, especially when that man is a stranger, and a man who cannot show a genuine return for his labor, is not called upon, as a rule, to address two hundred meetings in nine months; but general evidence of that character is not the class of proof we wish to offer in favor of his work. One hundred thousand persons have signed the pledge under Mr. Murphy's advocacy. That is splendid; but the more important inquiry is, How many have kept it? This mission of Mr. Murphy's is a special effort, and was received by many with dubious headshakings. 'Words and excitement,' were the Alpha and Omega of the mission in the opinion of these critics. To determine accurately the number of those who have remained true to their pledge is difficult, but the testimony of men in different parts of Ireland—men in whom the public have confidence—fortified by numerical returns in the possession of the Irish Temperance League, show that at least seventy per cent. of

the work has been of a permanent character. In small places, like Aughnacloy, it is easy to ascertain the true state of affairs, and in that district a much larger proportion of signers than the seventy per cent. already given has been found constant to the pledge.

"To test the work by figures gives a result which is eminently satisfactory, but we are not willing to admit the results of Mr. Murphy's work are confined within mere numerical bounds. The quickening effect of this mission has had a peculiar influence all its own. There exists now a greater field for temperance work than ever before. We learn from the secretary of the Irish Temperance League that there is a greater demand than before for temperance advocates in all parts of the country. In places where temperance work was carried on before Mr. Murphy's visit its friends are more ardently energetic, while temperance societies have been formed in places where before this mission temperance work was unknown. The effect of the permanent adherence of seventy per cent. of the signers to their pledges has been visible from a commercial point of view in diminished liquor traffic. Mr. G. D. Leathem is a man well known in commercial circles, and his opinion on this subject must be accepted as of great value. Mr. Leathem reports that he meets with complaint from all parts of the country

of a decreasing revenue from the liquor traffic, which has made itself palpably apparent on Mr. Murphy's departure from a district. In Belfast we ourselves know what the influence of the mission has been on Christmas drinking. We can judge by inquiries from reliable sources as to the general decrease of drunkenness, say in Messrs. Workman & Clarke's building yards, in which Mr. Murphy secured a large number of converts; then, again, in the sheds at quays. Instances could be multiplied *ad libitum;* but these are sufficient to uphold our statement that this special mission has been followed by great good and lasting results. In connection with the churches, temperance societies have been formed, with, in the first instance, old abstainers as a nucleus, but with the main body of members made up of persons who attached themselves to the temperance cause during Mr. Murphy's visit—Newington, for instance, where a society has been organized and holds largely attended weekly meetings, in which not a half dozen have broken the promise to abstain made at Mr. Murphy's meetings.

"There is even a wider sphere in which Mr. Murphy's influence has been felt, one outside the ranks of both temperance society and church. He has popularized the Blue Ribbon which may now be worn without causing a sneer, something which has not been without its influence on weak-minded persons.

"When we are asked to what we may attribute such grand and striking results, we reply, in the first place: To the man. His work has been pervaded by his personality. It was not so much what he said, but Mr. Murphy himself that has won many a drunkard to the right track. He forgot himself, forgot everything save his mission, and when he had prepared the way by a speech to the crowd he was himself down immediately afterward among the people to back up his appeal individually to as many particular persons as he could reach. His keen intuition has led him aright in this matter, and he has, as a rule, selected the very best cases for individual appeal. Hundreds of anecdotes are now current on the subject, all of an edifying nature, but all containing the one common idea: 'It was the man who won me.'

"It is pleasant to see great works, great talents, and great men, receiving generous recognition, and Mr. Murphy cannot complain that his meed of praise has been inadequate. He is not the man to complain if it had been inadequate. He finds his chief reward in the knowledge that he has done good; but such men become famous in spite of themselves. On Friday night a distinguished company of ladies and gentlemen assembled to present him with an album and an illuminated address. The address was signed by well known men—

men well able to estimate accurately a man's moral worth, as well as his worth in other directions. The speeches delivered on this occasion were particularly valuable as testimony from men, who are not, as a rule, lavish in their praise or anxious to put themselves out of the way to follow a 'new light.' Mr. M. R. Dolway, D. L., President of the Irish Temperance League, who occupied the chair; Mr. Charles H. Knight, chairman of the executive committee; Mr. Finlay M'Cance, J. P.; Mr. G. D. Leathem, and Mr. John K. Mitchell, all spoke in terms of high commendation. The sterling reputation of these gentlemen is in itself sufficient to put the stamp of value upon the address presented, and upon all the words of praise uttered. They wished Mr. Murphy, as we wish him, complete success in his future career. He has a wide field before him, and he will, we are sure, take no step which will either diminish his influence as a temperance reformer, or tend to decrease the high estimation in which he is deservedly held."

The album and address were presented to Mr. Murphy at Lombard Hall, Belfast, on the evening of Friday, February 1, 1884. The occurrence was reported at length in the Belfast papers, both the *Northern Whig* and the *News Letter*. From their reports certain features of the evening are taken. Letters of regret were received from Ven. Archdeacon

Stewart, D. D.; the Rev. William Johnston, D. D.; T. E. Macfarland, Brigade Surgeon, A. M. D.; J. Cuthbert, J. P., and the Rev. J. B. Crozier, A. M. The chairman, Mr. Dalway, in the course of his address said: "We have had a great many temperance advocates in Ireland who have come here from all districts of England and elsewhere—men well versed in the temperance question—but never on any occasion, I think, has such a result attended their efforts as that which has followed the labors of Mr. Murphy. He has been a very great blessing indeed to our country, and I believe he has made a mark here which will be a lasting one. I know that Mr. Murphy needs no words of commendation from me, and I am sure that it would be impossible for me to do justice to the subject. But this much I will say. I have a very warm feeling for him. I have, indeed, an affection, although I cannot say I have known him very long. But the oftener I see him, it seems to me, the better I like him. I can say in truth of him this—that he is a true man, and I think that is the strongest expression I can use to illustrate what my impression of him is; in very truth it is so seldom nowadays that you do meet with a true man. I wish him every success in life and in his own country, and all I can add is—and in this I am sure you will all join with me—that I am very sorry he is going to leave us. One

thing I must say is that we do not want any handshaking across the Atlantic, but that we will be very glad to see him here in Ireland again as soon as he can conveniently come back to us."

Mr. Charles H. Knight, the chairman of the executive committee, who made the presentation of the album and address, said, as reported in the Belfast *News Letter*, that "in all great social struggles there have been many champions. This had been true of the anti-slavery movement and of the great movement to abolish the corn laws. In the temperance cause they had their Father Mathew and others, the legislative side of the question having been in the hands of able advocates such as Sir Wilfred Lawson and the Hon. Neal Dow, and the physiological side having been taken by a leading authority, Dr. Richardson. But Mr. Murphy presented perhaps the most important side of all—for he is the champion of the social and domestic aspects of the great reform, those which especially needed a powerful advocacy. In Mr. Murphy's method there was one thing which had called forth the special and hearty approval of all, the sympathy of high and low, of rich and poor, and that was the heartiness of Mr. Murphy's individual appeals. Mr. Murphy had not been satisfied with merely standing on the platform to advocate the cause and, sitting down amid thunders of applause, permitting

his efforts to be exhausted, but he had gone down among the people, taking them by the hand individually, and pleaded with them to join the temperance ranks. That was a feature of his temperance advocacy, which was specially worthy of imitation, and it was one that in his (the speaker's) personal intercourse with Mr. Murphy was noticed with special approval. The Irish Temperance League owed a deep debt of gratitude to Mr. Murphy. For himself and his colleagues he could say that they felt more devoted and more resolved to do battle with intemperance than ever before, owing to the inspiration of Mr. Murphy's visit. They were assembled there to say farewell. That was the one sad thought in connection with the pleasant programme of the evening. The thought of farewell was one fraught with special sadness to himself, for during the few months he had known Mr. Murphy he had learned to love him almost as a brother. It would be a terrible wrench to him personally when Mr. Murphy left Ireland. But this was an event which they could not control, and so all that was left for them was to wish him every prosperity and great success in his future labors in the temperance cause, and in bidding him farewell extend to him a strong hand grasp of regret and good will."

Another speaker, Mr. Finlay M'Cance, J. P., said that "he could safely assert that not a word too much had been said that night—in fact, words could hardly express the feelings all must have in reference to the good which had resulted from Mr. Murphy's work. For himself he felt that Mr. Murphy had been a personal friend. He had enjoyed the pleasure of having Mr. Murphy in his own locality (Dunmerry), and he knew the result had not been, as many had predicted it would be at the beginning, transitory, or such as would pass away in mere excitement. Mr. Murphy's work had aroused a permanent feeling among the people, one which had produced more lasting results as it went on. He believed that it was the general opinion of thinking people. He believed that there had been no advocate of a temperance cause preceding Mr. Murphy who had done half the amount of good, lasting work. He joined with the other speakers in their sorrow at Mr. Murphy's departure, their desire that good fortune would attend him, and their hope that Ireland would soon see him again."

The address, delivered with so many gratifying words of recognition, is as follows:

ADDRESS
TO
MR. THOMAS EDWARD MURPHY,
FROM THE
President, Vice Presidents, and Executive Committee of the Irish Temperance League.

DEAR FRIEND: When you so heartily accepted our invitation twelve months ago to come over and help us, we anticipated your arrival in Ireland with feelings of hope and confidence. Yet how dimly did we then foresee the glorious triumph of your visit to our shores, or the void to be in our hearts when the hour should come, as now it has come, to gather around you and say farewell.

We recur with gratitude and delight to the great Gospel Temperance meeting of last April, when, for fifteen successive days, your fervid eloquence stirred thousands in our Ulster Hall, and enlisted a very army of converts to our noble cause. And we shall long remember the earnestness and ability of your advocacy, which, inaugurated thus at Belfast, has, during the intervening months, been so powerful for good throughout the length and breadth of our land, urged, as it has been, at nearly two hundred meetings held on Irish soil. At these meetings your burning denunciations of the drink system and your exposure of its terrible results have roused the slumbering conscience of the people; your eloquent pleadings have

been so aptly blended with Christian moderation and forbearance as to command universal respect; while your singularly winning and sympathetic manner has gained for you a sincere and profound affection.

By your instrumentality many a drunkard has been made sober, many a moderate drinker has been turned from his perilous path, happiness has been restored to many a blighted home, and we trust that sounder, stronger, and wider sentiments in favor of total abstinence and legislative prohibition now pervade the community, soon to make itself felt in the polling booths and Parliament of our country. Results like these, we doubt not, are your best reward, your proudest testimonial; for you believe with us, that doing good to man from love to God is both the noblest duty and the truest glory and pleasure. Yet, now that you have finished your great work in Ireland, we cannot allow you to depart without offering you this record of our high appreciation and our deep regard. Much as we have admired your wondrous powers on the platform, we have equally enjoyed your pleasant company around our Council Board, observed your intelligent interest in our work as a League, and learned to honor you for your moral worth, and to love you as a high-minded, warm-hearted friend. We acknowledge with pleasure the cheerful and cordial spirit, the

unsparing effort, the untiring energy with which you have carried out your several engagements, and we would express to you not only our satisfaction but our thanks for labors that have been successful beyond all our anticipations.

We can assure you, dear friend, that when you leave our shores, you will carry with you the best wishes of the Irish Temperance League, and the blessing of tens of thousands who have been benefited by your visit, who will watch your future career with affectionate interest, and who will rejoice in every success that may attend you in your native land.

M. R. DALWAY, President.
H. C. KNIGHT, Chairman of Executive Committee.
LAWSON A. BROWNE, Treasurer.
JOHN R. NEILL, JOHN MALONE, } Honorary Secretaries.
WILLIAM WILKINSON, Secretary.

REPLY.

To the President, Vice Presidents, and Members of the Executive Committee of the Irish Temperance League.

MY DEAR FRIENDS: Words are inadequate to express the deep sense of gratitude I feel for the distinguished honor you have bestowed on me this evening.

The address and album—gifts from your

hands—I will treasure as priceless mementoes of a friendship which I shall recall among the happiest of all my life.

A year ago I came to Ireland a stranger; you welcomed me as a friend; and, in all my efforts put forth on behalf of Gospel Temperance, I have been made to feel, by your Christian sympathy and steadfast loyalty, that your home was my home, and your country my country.

I recall with profound thankfulness to Almighty God the work of the "Blue Ribbon Mission," held under your auspices, conducted by me in Belfast, to which you have made such kindly illusion. Gentlemen, the memory of that mission, with its hallowed associations, will, I trust, abide with me while life shall last.

Our successes in provincial towns have not been more gratifying to you than they have been pleasing to me, and I most heartily concur with you in your wish that legislative measures may speedily follow, and thus make permanent the results of our united efforts. While reviewing the work as indicated in your address, I cannot but feel thankful that it was, in the providence of God, with your own countryman—my honored father, Francis Murphy—that the Blue Ribbon movement originated. It has been for many years a subject of his profound solicitude and earnest prayer; and it gladdens me to think that this

high honor done to me is a tribute as well to him, and one which I know he will sincerely appreciate.

Gentlemen, I am proud to realize that I have won your love and esteem; and, in the time to come, it will be a joy to reflect that I have been connected with your great organization—an organization which I am here bound to say is doing more than any other known to me not only to reform the drinking customs of society, but also to lead the people from the sin of drunkenness into the light and liberty of the Gospel; and, in taking my departure from your shores, I do so in the firm conviction that there are no gentler, stronger, manlier Christian men than the President, Vice Presidents, and Members of the Executive Committee of the Irish Temperance League.

Again, my friends, I thank you, and in the fond hope that we may meet again, I say "Good-by," and may God be with you.

Yours faithfully,

THOMAS E. MURPHY.

These resolutions speak for themselves of what Mr. Murphy's work had accomplished for Ireland and what was the feeling of the Irish Temperance League toward him when the campaign was closed.

The cordiality of the welcome promised him in the address was his in full measure when he

returned to claim it. This was about two years after his farewell. Mr. Murphy was then a married man, and was visiting Europe on a bridal trip. When he reached Belfast, Ulster Hall was packed for two hours before the time of his appearance, and crowds were unable to get in. The hearty enthusiasm of his reception was all that could have been anticipated from the warm-heartedness of Irish friends. It must have been a great gratification to his bride to have seen the evidence of that enthusiasm with her own eyes among people who were strangers to her, and in a country where he had been left, himself a stranger and a young man, almost entirely to his own resources.

CHAPTER VIII.

"NED" MURPHY'S AMERICAN CAMPAIGN.

THE year 1885 was a busy one with "Ned" Murphy. On his return from his wedding trip abroad he plunged almost immediately into the thick of the fight for the Blue Ribbon movement. October of that year found him in Cleveland, where his father had begun a series of meetings which were taken up and continued by the son.

In describing the movement in Cleveland the *Leader* of that city says of it, after "Ned" Murphy's arrival: "The Citizen's Rink, which will accommodate about 2000 people, has been filled nearly every night, and the greatest interest has been shown, especially in directions where temperance work has not always had encouragement. The results accomplished have been marvelous, exceeding in some respects the expectations of the most sanguine; 2500 have already signed the pledge and put on the Blue Ribbon. Of these at least 200 can be classed as drunkards, and a new light and joy has dawned in many desolate homes. The churches have been aroused and are ready

THOMAS E. MURPHY ADDRESSING THE CHRISTIAN ENDEAVOR CONVENTION,
AT MONTREAL, IN 1893.

to do all that they can. The teachers are enlisted and are bringing their influence to bear. Many women have come forward with their needed aid. Many prominent men have occupied the platform with Mr. Murphy and have given him all the indorsement in their power. Mr. John D. Rockefeller, who has always been an earnest and outspoken advocate of temperance, has appeared on three evenings, talking with great feeling to the boys, telling them of his own early trials, temptations, and hardships, and urging them to take a right stand, finishing by pinning the Blue Ribbon onto the little fellows. Many mill men have signed in groups of a dozen or fifteen, and can be depended on to help each other in keeping the pledge which they have mutually taken."

The work in Cleveland thus bears all the characteristic marks of Mr. Murphy's successful campaigns, as they have been known all over the country at a later day. It was first pre-eminently a gospel temperance work; it enthused the churches; it awakened and interested prominent business men, such as Mr. Rockefeller, the Standard Oil magnate; it reached the mills and drew the workingmen into paths of sobriety; it rescued many drunkards. The work was also typical of "Ned" Murphy in that it did not rest content with affording opportunities to those who needed it to come and be benefited, but in that

it carried the work to those districts where the need was the very greatest. The paper above quoted says in its issue of December 13, 1885:

"The Forest City, with all its wealth, beauty, and morality, has one blot on its map, known as the Hay Market, which is a veritable Five Points. This locality is cursed with vile resorts, and vice and degradation reign there supreme. In strange contrast with its general surroundings there stands at the corner of Hill and Commercial Streets a neat building, which bears the name of Olivet Chapel. It was erected by charitable people that the dwellers in that locality of vice might hear the gospel. Last evening the building was filled at an early hour, the occasion being a series of gospel temperance meetings under the auspices of the Woman's Christian Temperance Union, to be conducted by the noted young temperance evangelist, Mr. Thomas Edward Murphy. The audience was composed mainly of adults, women predominating, while the front seats were occupied by children. In one corner of the room there was a piano presided over by a young lady, and an excellent choir rendered gospel hymns. Mr. Murphy talked to his rather tough audience in his characteristic pleasant manner, and requested them to preserve good order, which they did. He chose his text from the second verse of the fifty-fifth chapter of Isaiah: 'Wherefore spend ye your money for

that which is not bread, and your labor for that which satisfieth not?' In commenting on the verse Mr. Murphy said: 'If the prophet had been speaking to a crowd of drinking men he could not have spoken better, for the man who drinks spends his money for that which is not bread, for that which can never satisfy him. It is the most unsatisfactory way of spending money that any man can find.'"

The campaign in the disreputable Hay Market district of Cleveland was continued on the lines on which it was begun until the converts and pledge signers were numbered by the hundreds. Mr. Murphy was, as a rule, able to control his audience, rough and tough as they were in character, but sometimes incidents not altogether pleasant occurred. In speaking in a hall in this locality one night, someone managed to turn out the gas. A great hubbub followed. Mr. Murphy himself thought little of it. But Mrs. Murphy, who was new to the possibilities of temperance campaigning, had not yet attained to his equanimity, and naturally enough his first thought, when there was light again to see with, was of her. He found her under the piano with her diamond earrings, which she had thoughtlessly worn there, in her mouth. She herself laughs at the incident now, as well as he, but it must have been one of many strange experiences for a bride who had lived

in the social surroundings which had been hers.

It was indeed a life of constant travel, of living in trunks, here to-day and there to-morrow, and nowhere very long. As one looks over the itinerary of this period in the life of the newly married couple, one is impressed by what it must have meant to them to be constantly moving. Now it is Youngstown, O., and then it is Mansfield; next it is Lockport, N. Y., and then Ashtabula, O.; soon it is Sharon, Pa., and Greenville, Pa., with a return to East Liverpool, O.; Bucyrus, O., is followed by Franklin, Ind., then, after Greenville, O., we find him speaking in Cincinnati, and then in Portsmouth, and later in Vincennes and Evansville, Ind. It was the same story of enthusiasm wherever he appeared. For example, we find the following in the Cincinnati *Commercial Gazette* of February 2, 1887: "Last night it was very slippery on the streets and it took a first class tobogganer to walk as one should to keep out of the hospital. The granite paved streets were useless as highways, and the asphalt of Race Street glistened in the lamplight like a Montreal toboggan slide. But the slippery streets and icy sidewalks seemed to have little effect in deterring people from attending the Murphy meeting at the Ninth Street Baptist Church. The crowd last night showed neither a decreasing number,

nor a diminution in interest and enthusiasm A reporter who skated to the church on his feet expected to find a waste of deserted pews. He was mistaken. The pews were all full—so full that it wouldn't be such a bad thing to make them sign a pledge to take no more."

This breezy bit of description is typical of the spirit which characterized Mr. Murphy's campaign in all the places which he visited at this time, principally in Ohio and Indiana. The Indianapolis *News* of Febuary 7, 1888, contains a graphic pen picture of the Blue Ribbon movement in southern Indiana, with a special reference to the campaign in Jeffersonville. Says the *News:*

"This apostle of cold water has now swept over quite a number of the larger Indiana towns and left behind him his train of followers. Many of them perhaps did not need the blue badge; some others who needed it will not perhaps keep it very long; but a substantial number who needed it will keep it and be benefited. The secret of Murphy's success? He has spoken here now for two weeks, and during that time has not called anyone a hard name, but has appealed to the moral and financial sense of individuals. The result has been so far about 3000 pledges and a general era of good feeling.

"The meetings have been simply wonderful. From the very first the large hall was packed.

People stood even halfway down the stairway, imagining that they could hear something. There was the enthusiasm of numbers, and above all the strong, attractive personality of the speaker. He is a medium-sized young man of say twenty-eight, looks like 'one of the boys,' keen dark eyes, dark mustache and hair, nose Roman. With him is his wife, the daughter of a Pittsburg millionaire, a sweet little woman, who sits near the stage while he speaks. His talk is simple, straightforward, and, therefore, seems original. It takes his audience by storm, for his audience understands every word he says, and every word comes with the force of novelty, although it is probably the same as is used every day on the street. He is an actor of no mean power, and his audience sees before it the lifelike pictures of the characters he presents. Sometimes he convulses his hearers with his true comicality and Hibernian humor; again he moves them to fears with a powerful pathos, which is always true to life, and which, therefore, clinches his argument.

"One of these meetings is a striking picture. From a back seat a good survey can be taken. We are among a crowd of young fellows who, like ourselves, have come 'to see the fun.' Murphy has just ended a short talk, and Mrs. Brookbank—one of the finest voices in Indiana—is singing the 'Ninety and Nine.' There is deep silence over the great assembly, then tumultu-

ous applause—for this is not by any means a strictly religious meeting, and it is impossible to restrain the enthusiasm. Before it fairly ends, Murphy calls for signers to the pledge, and, while the choir sings, a solitary figure goes down the aisle. The example is catching. One, two, three, four. It is useless to count—a regular stream of men is moving up. My neighbor, a handsome young fellow, laughing at the ribbonites and protesting only a few moments ago that he would never wear such a thing, starts up suddenly. His eyes are now serious. 'Where are you going?' asks one of his companions. 'Going to put on the Blue Ribbon,' he answers, and starts to press through the dense mass of humanity. This is the signal for a regular stampede. Five or six young fellows gaze at each other in astonishment at the desertion of their comrade; then one of them cries out: 'Come on!' and they also press through the crowded aisles toward the stage.

"The scene is now one of great excitement and enthusiasm. The audience is upon its feet, some joining the choir in singing, some few chaffing the new converts good naturedly, others crying out 'Amen,' in good old Methodist fashion. Men and women are pressing here and there urging others to come forward. The whole audience is swaying as if swept by a storm. Still the signers press up the aisle,

young men, old men, women, children, people of prominence, or of no prominence. All have gone wild on total abstinence. Above it all the voice of the speaker rings out in trumpet-like tones: 'Come on!' And they do come on.

"What is it now? Every head is turned to the center aisle; a moment's silence falls; then tumultuous clapping of hands, loud shouts of triumph, completely engulfing the singing. One of the best men of the district is walking up to sign. Hands are outstretched to him in welcome, and behind him follows another stream of signers urged by his example, some with eyes bashfully cast down, and others, looking you full in the face with smiling confidence. Thus the thing goes on for an hour or more—would perhaps go on all night if 'Ned' Murphy did not adjourn the meeting. It is wonderful, this carrying away of an audience of a thousand people, many of them opposed to signing any pledge; and not the least wonderful part of it is the good feeling which prevails between the pros and the cons.

"There has never been such a temperance boom known in this city. The meeting was almost dangerously crowded both afternoon and night yesterday, while the total pledges signed amounted to about 3000. Among yesterday's signers was Colonel James Keigwin, besides a number of well known citizens. The thing is simply a tremendous furore. Instead

of closing to-day the meetings will now continue another week. Money for the expenses was raised from last night's audience inside of five minutes. The city has gone wild upon the subject of total abstinence."

This picture of Murphy is as true to-day, almost, as when it was drawn. There may not be perhaps quite the intensity of excitement in a meeting of to-day as in this which is so graphically described by this Indiana observer, " Ned " Murphy himself may perhaps be a little more conservative than he was then, but in other respects there has been hardly any recognizable change in manner or method.

As has been said Mr. Murphy at this time was a constant traveler, and so there is nothing surprising in making a sudden trip from South Indiana to Pittsburg, the cradle, so to speak, of the Blue Ribbon movement, where Francis Murphy first attained a national reputation. It was in a speech at Pittsburg that an incident occurred which illustrates one side of " Ned " Murphy's character, a certain rashness and impetuosity in speaking out his convictions without stopping to think how critics may view them, which raises him in popular estimation whether one entirely agrees with him or not. The incident in question is thus related in the Pittsburg *Leader :*

" The Bijou Theater was last night the scene of the first meeting of the reorganized Murphy

Gospel Temperance Union. The house was crowded in all parts. Thomas E. Murphy was assisted by J. R. Hunter, Professor Rinehart, and a number of other prominent workers, who made short addresses. When 'Ned' Murphy himself came to speak there was a sensation. He started off something after this fashion: 'There are lots of people who take no stock in drinking men's promises of reform. There are lots of drinking men who take no stock in what such people say; so honors are easy. Talk meanly about people and they will talk meanly about you. These people say that the drunkard is not a true penitent. I know better, for I have seen what his struggles are. And I say right here that I would rather be a drunkard and go down to a drunkard's grave with that inscribed on my tombstone, than be a sneaking spy to persecute old women and cripples.' Here there arose a shout that far exceeded the cheer which greeted a like expression of feeling in St. James' Church a week ago. Mr. Murphy waved his hand for silence and went on: 'Now, understand me. I believe in the proper enforcement of the law, and am not in league with anarchism. But some poor unfortunate woman gets a few tobies and a few sticks of candy together out on Penn Avenue, that she may sell them and keep body and soul together, and some fellow buys a couple of

tobies and goes off and prosecutes her. Such a man'—(the cheers broke out again and drowned the sound of the speaker's voice). Such a scene has seldom, if ever, been witnessed in that theater. The people applauded, stamped and cheered, and waved their handkerchiefs and hats. Mr. Murphy went down close to the footlights. 'Hear me!' he cried, raising his voice until it rose high above the noise the audience was making. 'Hear me,—I say it advisedly—such a man is not worthy of the name of man!' He was cheered again and again, and it was some time before the audience give him a chance to proceed; the rest of his speech was in support of the theory of the Murphy movement. He held that the law was good, but that it restrains only, and is not regenerative. He preached the doctrine of kindness, consideration, and charity for all men. At the conclusion of his speech the pledge signing began, and continued for almost an hour. In all about 300 persons put on the Blue Ribbon. They were chiefly men."

Of course the matter referred to by Mr. Murphy concerned certain prosecutions of a local law and order league. We are not concerned here with the merits of those prosecutions or with the good policy of the strong ground taken by Mr. Murphy. But whether he was right or wrong in his attitude, it was

very evident that he had his audience with him, that he expressed the popular feeling. The incident is, therefore, a good illustration of how closely he is in touch with popular currents, how quick he is to "size up" a situation, which accounts in large part for his hold on the popular heart.

It was about this time that Mr. Murphy conducted a campaign in Louisville, one incident of which, reported in the Louisville *Times*, is worthy of notice, as it shows the sort of men whom Murphy reached. The *Times* says: "The switchmen employed in the Air Line yards presented Evangelist Murphy with a purse of $50 Saturday night as a testimonial. Mr. Murphy immediately turned the money over to the W. C. T. U., to be used in defraying the expenses incident to holding the meetings. A like sum will, so we are told, be sent to Mr. Murphy to-day by the higher officials of the road, who are very much delighted over the changed state of affairs. The crowds attending the meetings are so great that the large auditorium of the Opera House cannot hold them."

It is no wonder that after four years of life at so high a tension and under such a constant strain that Mr. Murphy's health should have become impaired. He has never learned the art of sparing himself. A veteran among the Boston reporters, a man who has reported

Wendell Phillips, John B. Gough, and all the other men of recent years who have made reputations on the platform, told "Ned" Murphy that he showed the least care of himself of any speaker that he had ever heard; that, to use the reporter's own words, he was guilty of "excessive physical dissipation on the platform."

This is the simple truth picturesquely put. It is a standing wonder to many, in every town where he holds campaigns, that he can keep the pace he sets night after night for weeks and not break down; for it is the pace that kills. Early in the spring of 1889 the pace did prove too much for him and he did break down. He was obliged to retire from the platform, and for two years he was under the doctor's care. During this time he had a taste, for the only time in his life, of what it means to live the ordinary life of an ordinary man, with ordinary business cares in place of the anxieties of the platform, and with a home and the pleasures of home life in place of living in a trunk, and lodging in a succession of hotels. It was an experience he thoroughly enjoyed while it lasted. He proved to be a success both as a business man and as a member of an attractive social circle in a large city. He was the treasurer and manager of the Amytiville Gas and Coal Company of Pittsburg. His residence, while not pretentious, was an exceedingly pleasant, lawn-

fronted house in the vicinity of that of his father-in-law, Captain Vandergrift.

But his health did not improve as much from a life of quiet as had been hoped. When he had once become thoroughly rested he seemed to need the stimulus of platform excitement. At any rate that was the theory of Mrs. Murphy. The possible invigorating effect of a trip to the Pacific Coast was proposed, and on the way he stopped off at Sedalia for a short campaign. This short campaign grew into one of weeks. Rest had not deprived "Ned" Murphy of his old power to stir and move. Back in the harness he was the same man that he had been before he put it off. His health was better also. It was his natural life, this life that would kill most men, and with vitality restored and the danger of physical exhaustion removed through his long respite, he found the career again for which nature, training, and inborn aptitude alike intended him.

From Sedalia he continued his trip to the Pacific Coast, where he held a number of successful campaigns, sometimes in connection with his father, but oftener alone. Seattle, Tacoma, Port Townsend, and Oakland were among the more prominent places visited.

The campaign at Whatcom is, perhaps, as typical as any of his work on the Pacific Coast. It is thus described in the Seattle *Post-Intelligencer*: "'Whatcom has never been so pro-

foundly moved in all its history as in these Murphy meetings,' said Mayor Jenkins on Tuesday evening as he began his address before the throng which packed the hall in the Bass block. This is the testimony of everyone in the city. Thus far over 1500 signed the pledge and put on the Blue Ribbon. Among them are the sheriff, the mayor, the county attorney, the city attorney, the city clerk, two of the councilmen-elect, editors and reporters, bankers, merchants, doctors, and lawyers. Many of the hardest drinkers in Whatcom now sport the Blue Ribbon, and are working hard to induce their old associates to join the movement." In Tacoma, where Mr. Murphy secured a total of 10,000 pledge signers, a local paper notes that "among those whom Mr. Murphy has converted to gospel temperance reform is Charlie Hawkins, the well-known sporting man, whose skill in mixing a cocktail has become a local pride."

At Port Townsend, where there is a garrison of the regular army, the work was successful among the soldiers. As a local paper says, "When one of the boys from the Fort would walk up to the pledge-table Lieutenant Kimball would shout out in joy. 'Hold the fort' was sung at the close of the meeting."

The Lieutenant Kimball here referred to is Lieutenant W. A. Kimball, whose influence once given to Murphy's side was of the greatest

possible value, not only among the soldiers of the army post, but among the citizens generally, by whom he was greatly liked. Having enlisted in the war for temperance Lieutenant Kimball proved to be a very persevering and enthusiastic soldier, who could not do too much to further the movement. The story of how he came to put on the Blue Ribbon is an interesting one, as showing how small an incident may often prove of great influence in determining a decision. Lieutenant Kimball was a man who used intoxicants freely, so freely, he himself would say now, as to have been in danger of great excess. The habit was growing upon him. At the request of his wife he accompanied her to one of the Murphy meetings. In his absence his two children, Totsy and Willie, discussed, as they were being put to bed by their nurse, what a temperance meeting might be, to which their parents had gone. The nurse explained that a temperance meeting was a meeting where a man "was going to tell people that they ought not to get drunk." Totsy remarked to Willie that if that were so, their mother would be sure to turn to their father and say to him when she heard the man's remark: "Now, Will, do you hear that?" Naturally enough the nurse repeated the story in all its childish simplicity, and the question went straight to the father's heart and he could not rid himself of it. The result was

that he went to another Murphy meeting with his wife and signed the pledge. His example was followed by some of the other officers. At the centennial celebration of the discovery of the Columbia River at Portland, Lieutenant Kimball was received on board the flagship of the Pacific squadron as a leading representative of the army. When the commander was about to open a bottle of champagne in his honor he pointed to his Blue Ribbon and said that he had signed the pledge. The commander expressed his congratulations on his taking so manly a step, and out of respect for him no intoxicating liquors were served during his visit. This little incident has perhaps served the purpose of showing the respect accorded to the Blue Ribbon movement and its representatives on the Pacific Coast, in circles where one would least expect to find such respect.

While in Port Townsend "Ned" Murphy was the means of saving another man who had fallen far toward the gutter. His name was Lincoln Brooks. He attended one of the meetings and became interested and, after the meeting, had a long personal talk with Mr. Murphy. In the course of this talk there came out one of those sad histories of which so many have been told to Mr. Murphy. Formerly Lincoln Brooks had been a wealthy business man in San Francisco. Reverses had come, and, as in the case

of so many others similarly circumstanced, Mr. Brooks had taken to stimulants to overcome his downheartedness—had fallen into the habit of "bracing up" on whisky. Of course the habit grew upon him, as it is almost sure to when acquired in that way. The last time in the world for resorting to stimulants is the time when a man is "down on his luck." As Murphy himself puts it: "Men drink to drown sorrows but find that their sorrows can swim." As with others so with Brooks. At the time when Murphy came in contact with him his average, according to his own confession, was about twenty-five glasses of whisky a day. In Oakland he had a wife and two boys whom he cherished, despite his degradation, with the warmest affection. For their sake he implored Murphy to find some way of rescue for him and to help him to redeem the past. It goes without saying that Murphy brought every possible influence to bear upon him to encourage him to take the pledge and to assert his manhood, and Mr. Brooks did take the pledge and did assert his manhood. He was a man of grit, as Murphy discovered from the fact that, when his misfortunes first reduced him to poverty, he was willing to take the first work that came to hand, and was for a time a porter in a hotel. As Murphy puts it, he had "a little of God's gold" left in him. At the time of their interview Mr. Brooks had, despite the

drawback of his habits, risen to be a book-keeper in a large wholesale house.

When Mr. Murphy left Port Townsend he entertained strong hopes of Mr. Brooks's permanent reformation. Later he conducted a campaign in Oakland, where Mrs. Brooks was living. He called upon her with his wife and told her the story of her husband's resolution to give up drinking and be a man again. She was naturally incredulous. Finally, as the result of Mr. Murphy's pleadings, she yielded so far as to permit her boys to go on to Port Townsend and visit their father. They came back to their mother delighted with the change in him, and her faith in him was thus renewed. Eventually the family was reunited and a happy home was insured in place of the one which had been wrecked by the husband's drinking habits.

The campaign in Oakland was similar in its characteristics to the other campaigns in the West. The Oakland *Tribune* says of the movement after it was well under way: "The interest in these meetings, instead of growing less, is steadily increasing, and last evening the spacious tent where they are held was more than crowded. Every available seat was taken early in the evening, and long before the exercises were opened the aisles and sides of the tent were lined with people. The audience was composed of all sorts and conditions of

men—prominent citizens who have helped to govern the city, merchants and their wives, laborers, many of the poorest class, and not a few who know from experience what it is to pass a night in a cell. Side by side they walked up to the table at the conclusion of Mr. Murphy's address, signed the pledge, and put on the Blue Ribbon In all there was more than one hundred. Among the signers were several men who have scarcely been known to be free from the smell of liquor."

It is a far cry from the extreme West to the center of conservative New England. But that was the change which Mr. Murphy made in the scene of his campaigns late in the fall of 1892. It was an open question with many of his friends and well wishers whether the methods which were adapted to Western life would prove equally effective in the East.

Then "Ned" Murphy entered upon his New England campaign without any special call. Speaking broadly, temperance sentiment there at the time may be described as unaggressive, and even as lethargic. There were no great organizations to extend a hand of welcome to the champion of the Blue Ribbon, or to promise him the backing and influence of numbers and moral support. He made his own way. His success was great. The total number of pledge signers he secured in Connecticut in about a year reached 80,000.

This army of Blue Ribbon wearers is thus distributed among the principal cities of the State: New Haven, 12,000; Hartford, 12,000; Waterbury, 10,000; Meriden, 6000; New Britain, 5000; Willimantic, 2500; Middletown, 3000; Winsted, 1500. The remaining thousands are distributed among the smaller towns, especially the manufacturing places, which were visited *en route*, sometimes only for a single night.

Mr. Murphy's Connecticut campaign was opened in New Haven. The way that he happened to begin there was largely the result of chance. A Blue Ribbon friend of his, one of his father's Pittsburg converts, had established himself in business in New Haven, and on a visit to this friend the field for temperance work was brought to "Ned" Murphy's attention. He saw that the possible harvest was great while the laborers were few, and he determined to try what could be done toward infusing life and energy into what looked like a moribund cause.

The beginning was hard sledding. As a correspondent of the Hartford *Post* wrote to that paper from New Haven two or three weeks after the campaign was in full operation, "Mr. Murphy was a stranger to our people when he began his work in the English mission hall. At first his audiences, numbering 50 to 75 people, were of the apparently hopeless,

gospel-hardened class, but after a while others began to attend. Among those who attended were many for whose special benefit the meetings were conducted, old toughs whose faces were familiar to the police officials, and whose names were recorded more than once on the county jail register. As the newspapers reported the meetings the interest increased, until the nightly audiences outgrew the capacity of the hall, which holds about 600 people. Meanwhile several hundred intemperate men, some of them men who had touched depths of degradation, had signed the pledge and were keeping it, to the great joy of their wives and children, who spread abroad the glad news of their redemption. In this way, too, public interest was stimulated, and there was a consequent increase of attendance at the meetings. Special meetings were held at the Opera House, which proved not to be large enough to hold the throngs wishing to hear Mr. Murphy. At the Grand Opera House on Sunday night, after 3500 people had been admitted, the doors were closed by order of the fire marshal. At a conservative estimate 5000 went away unable to gain admission. For a time they blocked the street, and it was very difficult to convince them that there was no chance of hearing Mr. Murphy that night. Their dispersal caused the police no small amount of trouble. Then Calvary Baptist Church, one of the largest churches in

the city, was thrown open every night in the week, and was on each occasion thronged to the doors. Besides these nightly services Mr. Murphy held noonday meetings at various manufacturing establishments, addressing from 300 to 800 men for fifteen minutes, and securing scores of signers to the pledge. He also obtained a foothold among the Yale students, many of whom took to wearing the Blue Ribbon as a symbol of their temperance pledge as well as of their university. One of the most enthusiastic of the meetings was the one at which Mr. Murphy met the students of Yale Theological Seminary in Marquand Chapel. He made so deep an impression that scores of these future ministers took the pledge. The involuntary denizens of the county jail were not neglected, and many of them have signed the pledge as the result of Mr. Murphy's Sunday talk."

The largest of the meetings held for workingmen was that held at the shops of the New York, New Haven and Hartford Railroad. There were 800 railroad men present, and the demand for pledge cards was so great that Mr. Murphy's supply was exhausted in a few minutes. Mr. Murphy pleased his audience so well that they extended a cordial invitation to him to address them again.

It was in New Haven that Mr. Murphy had an experience which is believed to be unique

even for him. It is thus described in the New Haven *Union:*

"Something that never happened before in New Haven happened last night, when Thomas E. Murphy, the temperance advocate, spoke between the footlights and the curtain in the New Haven Opera House. It was a novel idea of Manager Bunnell's, who has been one of 'Ned's' most enthusiastic backers. He wanted these people, who, perhaps, would go neither to a church, nor to English Hall, nor even to a temperance rally in the new Grand, to hear the temperance reformer. The genial manager himself sat in a box and greatly enjoyed the departure for which he was responsible. 'Wife for Wife,' was on the bill, and, when the curtain fell on the scene at the close of the second act in which the injured husband is shot by his false friend, and Mr. Murphy was to appear, many started up to go out to steady their nerves for the duel scene in the next act. 'I thought Mr. Murphy was going to be here,' said a man with a gray mustache who had left his seat in the parquet, 'I came down to hear Murphy.' A young man assured him that Bunnell and Murphy would keep their word. 'Well, let's go out and get a drink,' said the man, and he and his friend started again to go out. When the curtain dropped on the duel scene there was a commotion in the gallery. The young men

were going out to smoke a cigarette or for something else. But E. G. Morton appeared, and in his felicitous way said, 'Mr. Murphy is here.' So the young men did not go out. Mr. Murphy then appeared and the audience applauded. He surveyed the pit, and, apparently embarrassed, said something about it being unnecessary to talk on temperance to so patriotic an audience. Then he looked up into the galleries and, getting into his reform harness, he spoke with characteristic vigor and appeared to be Murphy himself again. He talked about his favorite theme of the home, and when he said that the men who had fallen down to the bottom were the very men to be lifted up, there was loud applause. Then he told the story of the miners who stopped the play to hear a baby cry because it reminded them of their innocent babyhood, and a very effective story it proved. This was the close, and Mr. Murphy then walked off the stage saying: 'I am to speak here again for five minutes to-morrow night.' This was received most enthusiastically. The audience had evidently had far from enough."

Of course such an incident as this attracted the attention of people outside of New Haven, and, as might have been expected, the "funny man" of the press did not let it go by unimproved. Here is one of his efforts in the Providence *Journal:* "Murphy, the noted temper-

ance agitator, went to a New Haven theater the other evening and delivered brief addresses between the acts of the play. It must have interested the audience much more than the orchestra could have done." This, by the way, is not such an inapt comparison after all. If any man in America is a whole orchestra in himself that man is Thomas Edward Murphy.

From talking on a theater stage between the acts of the play to talking in one of the most conservative Congregational Churches of a most conservative city like New Haven would be quite a step for the average man to take. But in the experience of " Ned " Murphy there is nothing very extraordinary about it. Not long after his appearance behind the footlights he was invited to address the congregation of the United Church, one of whose earlier pastors was the second Jonathan Edwards, and whose present pastor is the Rev. Dr. Munger, the well-known writer as well as preacher. It is said that some of his offhand comments on this occasion actually drew applause from an audience as little likely to indulge in such a demonstration in such a place as would be the congregation of the Rev. Dr. Morgan Dix of New York.

The campaign in Meriden, one of the bustling manufacturing cities of Connecticut, followed the campaign in New Haven. If a

local clergyman is to be believed Meriden has more than its fair share of those positive characters of decided views, who will not go even a short way with you unless you will go all the way with them. So it came about that it was Mr. Murphy's fortune in Meriden to be "smoked out," if he will pardon the pun. In other words, while he was attempting to insist on the virtue of total abstinence, he was forced to expound his views on the subject of tobacco, which was of course a subject entirely foreign to Mr. Murphy's purpose, and one which if discussed at length could only prove a stumbling-block in the way of harmonious action. The smoking habit, which had been, so to speak, smoldering for some time, came to a head at a large rally in the town hall. A local paper says that "Mrs. Holmes, President of the W. C. T. U., being asked to deliver an address, stated that she went farther than Mr. Murphy, and desired to abolish smoking as well as drinking, especially the cigarette habit." Mr. Murphy himself has been a smoker off and on for a great many years, although it may be truthfully said that he has been throughout a moderate smoker. While he is not given to thrusting the habit offensively into the face of the general public and courting criticism, on the other hand he does not sneak away to enjoy his cigar in some back room and behind closed doors. He would not

probably take the position of Spurgeon, who once declared to his congregation that he smoked "to the glory of God." Yet, when "called down" in an offensive way before a large audience on one occasion, and asked pointblank whether he smoked, he replied: "That is my business." That sort of retort and assertion of his liberty might do where the interrogator was a man, but would be most discourteous to a woman, as in the Meriden instance. Mr. Murphy answered the criticism and explained his position in the following way, as reported in the Meriden *Record:*

"I don't believe in injecting these side issues into temperance reform on gospel lines. Now as to the tobacco question: The cigarette habit is undoubtedly a very pernicious one. It is thoroughly bad. Indeed I am frank to confess that I wish there was no such thing as smoking at all. Yet if a man smokes a cigar it is no crime against his manhood, and if, being a tobacco user, he smokes his pipe in his own home, by all means let him do so. A man is pretty safe when he is in his own home, and a comparatively harmless habit like pipe smoking, which keeps him there, is not to be denounced. Yes, if in establishing a gospel temperance mission here you want to be successful, you will provide a room where the men can smoke while they read the papers.

"Why are the Catholic T. A. B. societies so

successful? Because they live on the earth and not in the sky, and because they are in dead earnest. They have pleasant rooms, where the members may smoke if they want to; and they have other rooms, where the members may invite their sisters and their sweethearts and have a good sociable time. If a dollar is needed for the expenses they go down into their pockets, and find it, and bring it out.

"I tell you the Catholics put us Protestants to shame in the practical character of their work. The Catholic gets out to five o'clock mass; show me a Protestant who would get up at that hour to attend church. Then they stand by the priest and work with him. Does the Protestant stand by his pastor? How many of you go to your pastor and say: 'That was a fine sermon, and I am with you in every word that you said.' I tell you if you were as ready to help your pastors as you have been to aid me in my work here, your churches would have a perpetual revival. The trouble is that the people are cold. They pack ice all around their pastor, and then abuse him because he doesn't perspire. For my own part I am for the preachers, as I ought to be. If I have had a hearing before the people of this country it is because the preachers have stood by me."

It was in Meriden also that a reporter was unusually successful in catching a number of

Mr. Murphy's aphorisms. These are from the Meriden *Republican :*

"Any movement that makes mother happy is heaven-born and God-sent."

"Some people like to get on the north side of folks. I want to get on the south side, where all is warmth and comfort."

"A kind word is a little thing. So is a wasp ; but when it gets its business end to work, it enlivens things."

"Some people never think to say a good word for a man until he is dead. Then they dump a lot of flowers upon his grave and say : 'Here, smell these !'"

"So long as you are able to foot the bills they will call you 'a good fellow.' But when your last dime is spent they will tell you, you are 'a good fellow, but a fool.'"

"If you want to know the value of a dollar, try to borrow one and you'll see how few of them there are in town."

"God bless the women ! there was never any battle fought to a successful issue without the prayers of women."

"God never did anything for a man that the man could do for himself."

"It is not until after you have fed a hungry man that you can preach to him."

"Lots of people stand around and watch a new movement. If it proves successful, they get in and ride ; if not, they shake hands with

themselves on the sidewalks and say with a superior air: 'I told you so!'"

It was again in Meriden that an interesting thing happened, thus itemized in a local paper: "At their meeting last night the Painters' Union voted to give ten dollars toward the proposed Gospel Temperance rooms, as many of their members have donned the Blue Ribbon, and the Union strongly favors the good cause." It is interesting to note by way of contrast that when a similar plan was broached in New Haven the secretary of the committee brought it to the attention of the bankers of the city, and received promises of practical support from the following, the list given in the *Leader:* George A. Butler, President of the National Tradesman's Bank; A. D. Osborn, President of the Second National Bank; Pierce M. Welch, President of the First National Bank; C. S. Leete, President of the Mechanics' Bank; C. S. Mersick, President of the Merchants' National Bank; Wilbur F. Day, President of the New Haven National Bank. These two statements placed side by side, the list of bank presidents in New Haven who endorsed the Murphy method and the action of the Painters' Union in Meriden giving to it similar endorsement, illustrate the way in which the Blue Ribbon movement reaches people of very different views and conditions in life, and interests them all in a common cause. Thus Mr. Mur-

phy's work aids greatly in creating that general community of interest which is the best of all guarantees of good citizenship.

When Mr. Murphy had finished his work in Meriden he began a campaign in Hartford. By this time he needed no introduction to a Connecticut audience, for he was known by name at least all over the State. The movement in Hartford had been thoroughly organized in advance. In anticipation of his coming the Hartford *Post* said editorially: "Hartford is probably on the eve of the greatest temperance revival it has ever had. Mr. Murphy's success in neighboring cities has been phenomenal. He is undoubtedly without a peer for this kind of work. Oratory, earnestness, and experience will not account for his enormous power —he has a symmetrical combination of gifts characteristic of true evangelists. It will be a novel and truly Christian sight to see all sects, all classes, working together in a spirit of brotherly love to better individuals and thereby help the community. We do not here propose to discuss all the phases of such popular demonstrations as Mr. Murphy has awakened elsewhere. To the people of Hartford we say: Give him royal welcome; lend your presence; co-operate to the extent of your means and ability; do not be afraid of seeming too altruistic if you wear the Blue Ribbon."

The spirit of this anticipatory exhortation

characterized the reception on that Sunday in February, 1893, when Mr. Murphy opened his campaign in the Capital of Connecticut. The Hartford *Courant*, one of the oldest papers in the United States, and one of the most conservative, known everywhere for its character and ability and for its freedom from gush, thus describes Mr. Murphy's reception:

"Hartford has met Thomas E. Murphy, the temperance orator, and met him strong. Twenty-five hundred of the men of the city went to see him yesterday afternoon, and a good many more would like to have gone but didn't have the chance, because Procter's Opera House wasn't large enough. Twenty-five hundred and more of the men, women, and children of the city met him in the evening, and many hundreds wanted to, but again couldn't, and again because the Opera House can't hold any more than can get into it. 'To-day's two audiences were the most responsive I have addressed in Connecticut,' said Mr. Murphy as he talked over the day with the *Courant* reporter last night. He had been told that the city was very conservative, very hard to move—but there were no signs of slowness so far. Seldom had he been more attentively listened to; seldom found his hearers meeting his points so readily. He attributed much of the opening success to the work of the committee of arrangements. Mr. Murphy was very hopeful for the Hartford

campaign, and certainly did not feel any less confident when the pledge collectors reported 536 cards turned in for the day, with the probability of a good many more not heard from. The supply of Blue Ribbons was entirely inadequate yesterday, though you will find the little blue knot wherever you go to-day. Lieutenant Governor Cady, who presided at the afternoon meeting for men only, was the first one to take the pledge.

"But what did Hartford find in Murphy? An unusually reasonable temperance orator. Is it meant by that that he quietly argues out his case, adding fact to argument and theory to exhortation? No, he is an impassioned pleader; working on the feelings, condescending to slang, appearing in becoming but unconventional dress, humoring with clever stories well told—often excellently acted—reaching the heart with any pathetic incident that comes to his knowledge, using all the graces of unusual ease, of a handsome face with strong expression, a supple figure, and a voice which, with no unpleasant harshness, carries to the farthermost of his auditors. He is unusually reasonable because he will not violently attack all who 'taste, touch, or handle.' He hammered again and again yesterday on the fact that in those who linger too long over their cups is often found the purest gold of human nature. He is reasonable, too, because

he will not touch the 'theology of temperance,' as he calls it, keeping well clear of prohibition or anything else that smacks of politics.

"He is unusually effective because his aim is to appeal to the best side of man, and he holds consistently to this policy. 'I stand on the platform of love. I believe in the sunshine and sweetness of human nature.' These are his familiar watchwords. He avoids the arguments of conventional temperance literature, and hardly uses statistics at all. Assuming that his hearers are all with him on the simple platform that intemperance is a curse, he seeks to warm all hearts with his own splendid enthusiasm, and then tells them that their best fighting ground, for themselves and their fellows, must be based on total abstinence. 'Be safe, be self-denying, stand on the headland of a high purpose.' This is not saying that he never advances directly on the 'enemy.' When he was in Ireland, he told his audience last night, he was invited by Lady Cunningham to go to Moneymore. At the dinner at the Cunningham residence, before his first meeting, there was wine on the table, and Lord Cunningham was cold and frank in his reception of the temperance orator. His lordship said he did not believe in total abstinence. 'I have been a moderate drinker for thirty years, and no one ever saw me under the influence of liquor,' added Lord Cunningham. 'I wanted to say

"Chestnuts,"' said Mr. Murphy. 'Any man who has been drinking for thirty years, and has never felt the stimulus and exhilaration of alcoholic drinks, has been wasting his time.'

"Then Mr. Murphy attacked 'moderation.' He asked: 'Where are the sixty thousand coming from that fill drunkards graves in this land every year? Do they come from the ranks of total abstinence? Do they come from the Woman's Christian Temperance Union? Do they come from ministers of the gospel? No, they are recruited annually from the ranks of moderation, and they march to their graves to the music of moderation.'"

This was the way in which Mr. Murphy impressed Hartford on opening his campaign in that city. He drew to his support as he went on representatives of the broad and liberal clergy of the city, ministers not given to indorsing innovation or sensation. Among the clergymen of Hartford of the broad and liberal type, the type that looks to attaining results more by the slower processes of growth and culture rather than by resorting to excitement and startling methods, no one ranks higher than the Rev. Joseph H. Twichell of the Asylum Hill Congregational Church. This is the way Dr. Twichell is reported as speaking at a Murphy meeting early in the campaign:

"My boy came home from the meeting Sunday night and said: 'Father, Mr. Murphy

does not blow down on anybody.' Well, I was glad to hear that Brother Murphy didn't 'blow down' on anybody. When I go to any meeting of reformers, I expect, as a matter of course, to see a lot of 'blowing down' on everybody, especially the ministers. Oh! how they get out their shillelahs, and beat and belabor the ministers and the Church! You know that the lady,—she was plain-looking and quite old,—when she saw the negative of her photograph, sent up a silent prayer that it might 'be sanctified to her.' And so I have often prayed that the picture of the minister sketched for me at some of these reformers' meetings might be sanctified to me.

"Well, my boy also told me that Mr. Murphy didn't tell people if they drank too much that someone else was to blame for it, but that they were to blame themselves! Now, that's beginning at the right end. We all like to throw off the blame of our sins on somebody—on our ancestors—on Adam. Oh, yes, we throw it all on to Adam! Now, Mr. Murphy does not accept that sort of theology. He says that we are to blame for our sins, not Adam nor anybody else. And so I hope to see this work go on to greater success along these lines—honest manly confession of weakness on the one side, and the grace of God reaching down on the other."

Another clergyman who represents much the

same type of minister as Dr. Twichell is the Rev. Dr. E. P. Parker of the South Congregational Church. Dr. Parker invited Mr. Murphy to address his people one Sunday evening. There was a great throng present, and these are Dr. Parker's words of introduction and welcome:

"I am glad to see you all in the South Church to-night. I welcome you here, and I welcome with all my heart the distinguished gentleman whom you have come to hear. One reason I am glad to put the seal of my approval on this work is because, unlike many who have spoken for temperance intemperately, Mr. Murphy has spoken for the truest temperance with temperance. He has abused none, and has given no occasion for offense. Another thing which I admire in him is his great tact. He presents the truth in such a way that it wins men. Once a young man had fallen through the ice, and was struggling in the water. His companions pushed a plank to him, but again and again his fingers slipped off, and he could get no grip. Finally he exclaimed: 'For God's sake, give me the wooden end of the plank!' They turned the plank around, he caught it this time, and was drawn safely out. That is the trouble with too many of us. We give the icy end of the plank."

This was the impression which Mr. Murphy

made upon Hartford at the beginning of his work in that city and during its continuance. How was it when he came to say good-by? The Hartford *Times*, the paper with by far the largest circulation in Connecticut, and equally with the *Courant* a representative of conservatism, thus summarized the result editorially:

"Mr. T. E. Murphy, the popular temperance campaigner, closed his Hartford campaign last night with a rousing meeting at the High Street Armory, which was crowded with a mass of 2500 people. The meeting lasted, with talking and singing, until about eleven o'clock; and the people evidently would have stayed much longer. They seemed to be fascinated with Mr. Murphy. It is said that the result of his Hartford campaign of five weeks is a list of 14,000 signers to the pledge of total abstinence. This extraordinary fact, taken in connection with the rapt interest and enjoyment of the crowds attending the Murphy meetings, is worth attention. If one-half, or one-quarter, of the signers of the pledge hold firmly to their word, it will indeed be a blessing of great magnitude. It will restore the light to many a dark and dismal home.

"What is the secret of Mr. Murphy's remarkable power? 'The churches took hold and helped'—yes, but what could the churches have done without Murphy? It was Murphy who carried the churches, not the churches

that carried Murphy. This popular lecturer exhibits none of the arts of the professional orator. He talks directly to the people, and sets himself above nobody. He meets his vast crowds in the same spirit that he would meet two or three friends around the kitchen fire. He makes friends, and knows a thousand in his great audience. His arguments go right home to them. Above and beyond all, he possesses the inspirational gift vaguely called 'magnetism'—a power difficult to define in exact terms, but potent to sway crowds as no other force does or can."

The same conservative elements which gave Mr. Murphy such strong support in Hartford came to his support as well when a little later he entered upon his campaign in the rushing manufacturing city of New Britain. Prominent among the supporters of the movement there was Mr. Charles S. Landers, of Landers, Frary & Clark's cutlery works. This is the same Mr. Landers in whose employ Mr. Murphy had been as a youth in his teens, when he used to wonder, as he looked enviously at the people in the office, whether he could ever hope to be as big as they seemed to him. At one of the New Britain meetings Mr. Landers gave this practical testimony of what was being accomplished, as reported in the Hartford *Times*:

"Mr. Charles Landers said that in the two

factories with which he is connected there are 650 men employed. On the day following pay day there have usually been from 25 to 100 men absent from their work. The men were paid upon Monday and this (Tuesday) morning he learned from the time-keepers that in the cutlery shop there were only four men absent —two on account of drink, and two for unknown reasons; and there was not a man absent from his work in the hardware factory. This announcement was received with loud cheers, which lasted for several minutes. Continuing, Mr. Landers said that young business men who are juniors in the concerns to which they belong, would sign the pledge and put on the Blue Ribbon that evening. They would not do it for fun, either. If those in the churches, Mr. Landers added, who are willing to sign the pledge could have seen the women and children who met Mr. Murphy on Sunday night to thank him for the benefits they had derived from the movement, such church members would hesitate no longer. If such a spectacle as that failed to move them to sign the pledge then there was nothing in the world that would move them to sign it."

The same statement regarding the character of Mr. Murphy's support applies with equal truth to his campaign in Middletown. Before Mr. Murphy's meetings were concluded in that city the Hon. John M. Douglas, who represents

the same sort of stable prominence there which Mr. Landers represents in New Britain, made this short and stirring address at one of the meetings:

"I am not here to indorse any ism but Murphyism. I confess that Murphy's oratory, his logical and convincing arguments for the absolute necessity of temperance reform, have aroused me to do what I regard as an imperative individual duty. I am ready to announce here and now that I am prepared to sign the pledge and hereafter to lend my influence and support to carry on this great work."

It is also worth while to know the success of his policy of non-abuse of saloon keepers, not only in winning the favor of fair-minded men, but as well in mollifying the natural prejudice of the saloon keepers themselves, and thus in preparing those not unalterably wedded to the business for abandoning it. After Murphy had been a short time in Hartford a reporter of the *Globe* of that city took pains to talk with several saloon keepers, of whom not one had a word to say against him. A well known proprietor of a fashionable resort said this: "That man Murphy means all right. He is sensible too. I am going to hear him again." Said another: "No, I haven't heard Murphy yet. I am going to hear him to-night. I think he must be a pretty fair-minded man, if all they tell of him is true." Said still another: "I'd

rather hear Mr. Murphy talk than go to a theater. He is dead in earnest, too. Blame me if I don't think he is more than half right."

One of the peculiarities of Mr. Murphy's methods is his way of dealing with drunken men in his audiences. That method is illustrated in this description given by the Hartford *Times:*

"That Murphy knows how to handle drunken men was demonstrated at Tuesday evening's meeting. He had reached a point in his address where he asserted that with a solid front the temperance people of Hartford could make the drinking habits of society very unpopular, when a tipsy man in the audience broke out: 'That's all right. 'Zur' member in '89.' Mr. Murphy quickly broke in and said pleasantly; 'Yes, that's all right, my friend. You are all right. Now be quiet, please.' But the man persisted in talking, and endeavored to free his muddled mind about the incident in '89, which he said again and again that Murphy knew all about. Nine speakers out of ten would have told the ushers to put the man out. But Murphy isn't that kind. He saw he had an obstinate case to deal with, but that didn't frighten him. After remarking that he thanked God that such men came to the meetings he said: 'Now, my friend, I want to see you right up here. Come! Yes, right up here on the platform. We have got a seat for you.

Come now, no waiting.' And, as if by magic, the man left his seat, staggered up the main aisle, and was met at the platform by Mr Murphy, who clasped his brawny hand and gracefully escorted him to a seat between a couple of clergymen. Mr. Murphy started to speak again, but was interrupted with another reminder of that imaginary '89 incident. Taking the man by the hand he pleasantly but firmly said: 'Now, I want you to keep quiet.' And, wonderful to relate, the man obeyed. Before Mr. Murphy's address was finished he had sobered up enough to be an attentive listener. He even nodded his approval to many of Mr. Murphy's statements."

The campaign in Connecticut was closed with a series of meetings in Danbury, Winsted, Willimantic and Bridgeport, the meetings in Bridgeport being held after an incursion into Massachusetts, and a campaign in Worcester. Then followed a short campaign in New Rochelle, and a shorter one in Boston, when Mr. Murphy's health warned him that the constant strain must be relieved, obliging him (in the spring of 1894) to take, for him, a long vacation in search of rest and recuperation.

Of the result of the campaign in Middletown President Raymond of Wesleyan University says: "The cause of gospel temperance received a new impetus, 3000 persons signing the pledge. A very large proportion

of these, among whom were a considerable number of both moderate and intemperate drinkers, have faithfully kept the pledge. The meetings showed not only a deep and permanent interest in the cause but confidence in the method. The philosophy of the method is that God will help the man who will try to help himself. Mr. Murphy gives just emphasis to this side of the work, and has shown himself a wise leader by his power to reach the best citizens and utilize them for the cause."

Of the result of the campaign in New Rochelle, the *Christian at Work* says: "Not in many years, if ever, has that community been so deeply stirred on the temperance question as during these meetings. The work was carried on under the joint auspices of the Evangelical churches of the place. Crowded houses were the order from the beginning, and toward the close it was found impossible to secure any place large enough to hold the throng attracted by the eloquence, earnestness, and magnetism of Mr. Murphy. The results of his labors were most gratifying. Over 1500 total abstinence pledges were secured, among the signers being hundreds of young men and others who had never before manifested any interest in temperance work."

The Rev. William J. White of Bridgeport, in an article in the *Independent*, thus summarized the results of the campaign in that city:

" Bridgeport, like many communities, was in an apathetic condition with reference to the question of temperance reform when the advisibility of inviting Mr. Murphy to labor there was first considered. After much difficulty, and with but an indifferent support, the committee, appointed by a gathering of ministers and prominent laymen, went to work, perfected an organization, and secured Mr. Murphy. He was frankly told the situation, and entered upon his work with the knowledge that, while the committee would stand by him, nothing was to be expected from the people, only as he might rouse them and bring them to his standard. Bridgeport has been called the 'Denver of Connecticut,' and, judging from the standpoint of indifference to the enforcement of laws against excise violation and other immoral practices, the term seemed appropriate; but, through the efficient labors of Mr. Murphy, Bridgeport was roused and stirred to a degree never known before, and has shown that it is the equal, if indeed not the superior, of any city in the State in moral strength and power. The most helpful meetings were those for men only. Mr. Murphy made his most effective addresses at these meetings, and eternity only will reveal the great good accomplished through his kind and loving messages of God's truth. Of a total of 8000 signers many are identified with churches and temper-

ance societies, and some are children. But there is included a large number of former moderate drinkers and slaves to the habit. Several remarkable conversions of drunkards, not only from the drink habit but from other vices, are among the results of the campaign."

When Mr. Murphy crossed the line from Connecticut into Massachusetts, and began a series of meetings in November, 1893, in Worcester, he naturally felt that the departure was a more radical one than any he had yet made. For if Connecticut were conservative, Massachusetts was still more conservative; in fact, it was the most conservative State in the American Union.

It was very naturally, therefore, a more or less open question how far the precedent of Connecticut would hold, and Mr. Murphy's free and easy methods "take" in a community of the traditions of Worcester. But, as an observing newspaper friend of Murphy's said in writing home after the opening of the Worcester campaign, "it was the old story—Mechanics', the largest hall in the city, which seats 2500 people, was by far too small to admit much more than half of those who came to attend the opening meeting, Sunday afternoon, for men only. It was estimated by an attache of the hall that 3300 men were present. The platform contained a trained chorus of 300 voices and a magnificent orchestra of 30 pieces. It was like

a May Musical Festival. Thirty-five ministers lent a dignified solemnity to the scene, but the dignity and the solemnity were considerably warped when 'Ned' got warmed up. At the close there was a stampede to the pledge tables. It made an exciting and inspiring scene, and after all was over the record showed 1076 men had signed."

The campaign thus auspiciously opened continued to be enthusiastic to the close, when after four weeks of labor a total of 16,000 pledge singers was obtained according to the more general estimate, but which Mr. Murphy himself says ought probably to be estimated as nearer 12,000. Of one of the Sunday afternoon meetings for men only, the Worcester *Telegram* says: "There wasn't a woman in the hall. Even 'Maggie' was absent. There wasn't an inch of room to give away to any woman. The men seized it all, and when 3000 or more of them had packed themselves into the hall and jammed themselves up the passageways and stairways, and when they had crowded the platform till there wasn't a corner of sitting or standing room to be had even there, when the reporters' tables were encroached upon, and a score or more mounted the platform and sat on the edge of it at the speakers' feet, only then did the hundreds without desist from their eager efforts to get in. The great demonstration was marked by uni-

versal enthusiasm, and the best attribute to its results was found at the close in the crowd of men who signed the pledge and put on the Blue Ribbon."

A gratifying feature of the Worcester campaign was the cordiality with which the Roman Catholics entered into it from the beginning. The *Messenger*, a Roman Catholic journal of Worcester, gave Mr. Murphy at the outset of the movement this indorsement: "Mr. Murphy follows closely the lines of procedure which have always received the sanction of the Church. His method is the same as that which the great apostle of the cause, Father Mathew, employed with such wonderful success; and it is therefore a method which should enlist in a special manner the hearty indorsement and support of the Catholic people."

This indorsement and support was subsequently given in the most cordial way. "One of the most enthusiastic audiences that 'Ned' Murphy has addressed in Worcester," said the *Telegram* of that city, "was that which gathered in Father Mathew Hall last evening. The audience occupied every seat on the floor and gallery, and all available standing room in the aisles. There were Protestant speakers as well as Roman Catholic, including Secretary H. L. Gale of the Y. M. C. A., and the Rev. Frank D. Vrooman."

The Boston campaign, as has been already said, was cut short by the strain being too much for Mr. Murphy. In about two weeks some 6000 pledge signers were secured. *The Golden Rule*, the organ of the Christian Endeavorers, under whose auspices Mr. Murphy entered upon the work, contains this summary of the results, contributed by a member of the Temperance Committee of the Boston Union:

"There is a prevailing notion among evangelists of all kinds that Boston is the Gettysburg of their hopes. If success shall crown their efforts in this Athens of the New World, then the course is clear for the achievement of their fondest aspiration. The orator whose star of hope has risen in the wild and woolly West is never quite content until he can say in regard to Boston, *Veni, Vidi, Vici.*

"When Mr. Murphy arrived in Boston it was a great shock, even to some of our most advanced temperance workers, to contemplate for this city, the center of so many attractions, ten consecutive addresses by one man on the hackneyed subject of Gospel Temperance Reform. When it was known that one of the largest auditoriums of the city had been engaged for the work, and that the Christian Endeavorers had no one but the expected congregation to depend upon to defray the expenses of the series of meetings, it began to be whispered about that these young men and

women had a huge white elephant on their hands.

"The campaign was opened Sunday afternoon with a meeting for men only, in the Berkeley Temple, and in the evening 3000 people crowded into the People's Church, and altogether that day more than 250 came forward to sign the pledge and put on the Blue Ribbon. The murmurings about the huge white elephant grew beautifully less and less audible. The meetings were continued, the crowds came, their hearts were touched and their sympathies stirred. Some who were sour and ugly when first solicited to sign the pledge still continued to come to the meetings. One man I remember distinctly who came to the first meeting, and, although refusing to sign the pledge, came to every succeeding meeting during that week and occupied the same seat each time. On the following Sunday, at the testimony meeting, he witnessed for Christ, and, although not ten people in the house could have heard the words, his noble effort was seen and appreciated by hundreds.

"At the end of the first ten days' campaign, and following a rest of three days, the meetings were continued another full week with splendid success. All classes were reached. The professional and laboring men signed the pledge side by side. The whole of the burden and responsibility in every detail was carried by

the Endeavorers. Scores labored night after night on the lookout and reception committees, and the success of the personal, hand to hand work, which was a marked feature of the meetings, was due to them. The Endeavorers were also frequently called upon in Mr. Murphy's happy, informal way for platform service, and they gave it as they do all things, as best they could, trusting in the Lord for strength.

"One Sunday night, after 3500 people had been admitted, the doors were closed and 1500 were turned away for lack of room. On the closing night, in spite of a pouring rain, the People's Church was filled, and enthusiasm ran high. On behalf of the Temperance Committee of the Boston Christian Endeavor Union, Treasurer Shaw, of the United Society, presented Mr. and Mrs. Murphy each with a beautiful C. E. pin, the letter "C" outlined in pearls and the "E" in turquoises, thus uniting Mr. Murphy's symbol of the blue with the Endeavor monogram. On the platform each night were men and women noted for their Christian service, and representing the various Christian institutions of the city. President Clark, Secretary Baer, and Treasurer Shaw gave their presence and voices to the success of the meetings; also Trustee Dickinson and several of the pastors of the city.

"Thousands are rejoicing to-day because of Mr. Murphy's visit to Boston, and are already

clamoring for his return for a more protracted campaign. Meanwhile the lookout committee is at work upon the coupons bearing the name, address, and church preference of everyone who signed one of the pledges. 'May God bless "Ned" Murphy,' is the prayer of the Christian people of Boston."

CHAPTER IX.

THE BLESSING THAT REMAINS.

THE permanency of the Blue Ribbon movement has already been considered something at length in the chapters on Mr. William J. Murphy and the character of his work in Indianapolis. This is perhaps an unusual case, and cannot be regarded as strictly typical of the movement generally, mainly for the reason that both Mr. Francis Murphy and Mr. William J. Murphy have made Indianapolis their home. Thus the elaborate system of leagues there instituted is directly under their fostering care, and owes its exceptional success no doubt in large part to that fact. This, of course, could not be true in the case of "Ned" Murphy, who has no settled home and whose work is entirely evangelistic. The results after one of "Ned" Murphy's campaigns must be left to the care of his friends and of the local temperance organizations previously existing or coming into existence through the interest he has created. In these cases the test of the natural strength of the temperance interest he has awakened, whether in individuals or in the community, is a much severer one than in the

case of organizations such as those in Indianapolis fostered by the direct oversight of two members of the Murphy family.

Another question also arises in this connection. Can the work of a movement such as that of the Blue Ribbon movement be measured so accurately by the visible results in large cities as by the visible results in comparatively small cities and in towns? City life is constantly changing. The city's population is being constantly renewed. The infusion of new blood and of new ideas alters old traditions and remakes a large city oftener than we are accustomed to think. Traditions still persist to a certain extent, but they are continually modified by the new habits and ways of looking at things which come in with the influx of new citizens. In a big city there is constant attrition, the rubbing of ideas freshly imported against the ideas which have long obtained. This gives it what we call its cosmopolitan character, its hospitality to innovation, its catholicity and tolerance, its alertness, and its unsettled way of regarding everything as open and nothing as fixed. Under such conditions no movement in morals can be counted upon as certainly stable. Such a movement may greatly affect the city of to-day, but the city of to-morrow will have turned its thoughts away from it and find its interest centered in something vastly different. To go

no farther than the surface, persons who have been the strongest promoters of a certain movement, the men of prestige and influence who gave it standing, may have been removed and men of an entirely different type may have taken their places. Prominent figures in the business and social life of a large city are continually giving place to new ones. The panoramic character of this life is its most conspicuous characteristic. Even if families retain their prominence, their representatives change greatly with each new generation. The son does not necessarily follow in his father's footsteps. He is the man of to-day and his father was the man of yesterday. Not only so, but the large city is the place of all others to which the old saying most closely applies that "times change and men change with them." The city man is much less firmly wedded to inherited or traditional views than the man of the country. He is less conservative, readier to modify his present belief to accord with what he thinks is to be the belief of to-morrow. Under such circumstances it is an almost impossible task to make a lasting and permanent mark on the life of a large city. The material is too mutable, and, lacking consistency, takes on no fixed character. For this reason any movement in morals in a large city must continually change its methods to meet changing exigencies.

It may therefore better suit our purpose in discussing the permanent influence of such a movement as that of the Blue Ribbon to select some typical instances from among the smaller cities and towns where "Ned" Murphy has worked. Our first selection will be the town of Wallingford, Conn., where Mr. Murphy conducted a campaign in the spring of 1893. The movement there took on all the characteristics so familiar to those who have followed it in various parts of the country. In Wallingford, which is a typical manufacturing town of from 8000 to 10,000 inhabitants, the Armory was crowded night after night, and the enthusiasm was intense. The climax was reached one evening when some of the most prominent citizens of the town came forward and not only expressed their sympathy with the cause of the Blue Ribbon but proved their loyalty to it by putting it on and signing the pledge. These prominent gentlemen include Judge Hubbard, an ex-Secretary of State; Colonel Leavenworth, formerly in command of the Second Regiment, C. N. G.; B. A. Treat, captain of the local company of that regiment; and F. A. Wallace, a prominent manufacturer. As a New Haven paper says, in describing the scene when these gentlemen announced their intention of becoming total abstainers, "The applause was simply deafening." A Meriden paper in reporting the event says: "Judge

Hubbard made a strong temperance address during which many were visibly affected. Among the many things he said—and they were said in a very cool and deliberate manner, the judge carefully weighing each word—were the following: 'I cannot say I am abashed. Rather I am astonished at the spectacle I have witnessed here night after night. I have been more intensely interested in this movement than anyone could suppose. I have been thinking seriously of the question of my personal duty for the last four days, and I have made up my mind to this: I must identify myself unqualifiedly with this movement. I appeal to you, gentlemen, I appeal to you as brothers. I can know no greater happiness than I know now in signing the Murphy pledge and putting on the Blue Ribbon. This is the first temperance speech I ever made in my life, but I promise you that it shall not be the last.' Colonel Leavenworth who followed said: 'I did not want to be told to stand up by Judge Hubbard, but now I take my stand here beside him, and I shall sign the same pledge.' Captain B. A. Treat said: 'I have seriously contemplated the step I am now about to take. I am over fifty years old and I have never before taken the pledge.' Mr. F. A. Wallace in brief words expressed his hearty indorsement of what the others had said, and his resolution to join them in taking the pledge."

Now who are these men who on that night arrayed themselves on the side of sobriety and declared their allegiance to the Blue Ribbon movement? They were among the most influential and prominent citizens of Wallingford. They were, at least some of them, men for whom the conviviality of the drink habit had the strongest possible attraction. They were "good fellows." They liked to join a knot of their cronies in their club and chat and "take something"; and they liked a "hot bird and a cold bottle" in Delmonico's with the right companionship. It meant a good deal to them to sacrifice the pleasures of conviviality for the sake of their influence upon others. But when they made the sacrifice they made it for good and all, and their influence and example has done much to change permanently the drinking habits in Wallingford.

A temperance club has been started in the town which affords a pleasant gathering place for those who might otherwise be tempted to spend their time in a saloon. This is perhaps the most conspicuous outward landmark of the campaign, but in a thousand small ways the change which has taken place is noticeable to those who are familiar with Wallingford. Probably as strong a bit of evidence as any of this change is to be found in the attitude of the local company of the Second Regiment, C. N. G., toward temperance. Practically this

company is enlisted in a body in the Blue Ribbon army, at least so few of its members still retain the ordinary drinking habits of the soidier's life that they do not count. At the camp of 1893 at Niantic this company voted not to have any intoxicants on its street, nor to offer any, as is usual, to visitors. The few members of the company who are not themselves total abstainers cheerfully respected the general sentiment, and thus the extraordinary spectacle was presented of one company of Connecticut's National Guard which practiced Prohibition from the first day of the encampment to the last.

Mr. Julius Maltby, a prominent manufacturer of Wallingford, but not himself a Blue Ribbon man, bore this testimony to what had been accomplished by the Blue Ribbon movement in that town in the course of a private conversation which was purely informal. He had no idea at the time that he was to go on record, and was simply giving the facts as they had come under his observation with no thought that any special use was to be made of them. As he is a strong personal friend of Mr. Murphy, and a sincere believer in the effectiveness of his methods, he will without doubt pardon the present allusion to what he said.

In Mr. Maltby's view the effect of the Murphy campaign had been much more far reaching than simply to stimulate a great interest in the

temperance question and to arouse effort to secure permanence for the results of that interest. In enlisting such men as Judge Hubbard and Colonel Leavenworth in the cause, Mr. Murphy had been successful in accomplishing much more than he or others had anticipated. Finding no longer any pleasure in convivial gatherings outside of Wallingford, these leading citizens spent a great deal more time than had formerly been their habit in town. Having more time at their disposal, and an interest in one good cause leading naturally to an interest in other good causes, they were always ready to lend a hand wherever it was needed. Thus it has come about that all projects of church and social reform find an influence behind them which they lacked before; for, when men of standing and position take hold, others are quick to follow their example.

In regard to the temperance club in the town Mr. Maltby said that as far as his observation went, and he had been interested as an outsider in watching its career as closely as a busy man could find time to, he believed it had accomplished all that could in reason have been expected of it. The general interest in it seemed to be genuine and permanent, and much had been done to make it a positive success.

In regard to the men in the factories Mr. Maltby testified unqualifiedly to the visible benefits which had come from the Murphy

movement. Many good workmen who had formerly been disposed to spend money carelessly had become thrifty, and seldom if ever spoiled their efficiency or lessened their possible earnings by "taking a day off." Indeed the whole tone of business life had undergone a very perceptible change, from office to factory room, as the result of the Blue Ribbon movement. There was no reason to believe that there would be any tendency in a backward direction for many years to come. The impetus that had been given was so real and so strong that it would require a positive influence on the other side, an anti-temperance campaign so to speak, to check what was now the natural tendency in favor of sobriety and good morals.

It is probably superfluous to point out that testimony of this sort is on the whole more satisfactory, means really more as a measure of what has been accomplished and of what is likely to be accomplished in the future, than columns of statistics giving the numbers of those who have signed the pledge. Such statistics indicate simply individual changes, which, however large they may be in the aggregate, are after all only individual changes. But changes such as these to which Mr. Maltby bears witness indicate a change in the attitude of the community itself. There is a different atmosphere. The unnoticed influences that go so far to determine community bent are now

on the side of sobriety and right living, where formerly they made for conviviality and self-indulgence. Such a change is an exceptional tribute to what it is in the power of influential citizens to accomplish, if they can be once persuaded to practise self-sacrifice and to believe in the power of their own example. This illustrates forcibly what was said at the outset of the difference in permanency between moral movements in the city and country. There are for example no men in New York or Chicago who, by going over in a body to temperance reform, could accomplish anything like the same results relatively as those accomplished in a town like Wallingford, by the change in favor of temperance of its controlling body of leading citizens.

Another place, one very different from Wallingford in every way, is the growing city of Sedalia, Mo. The Rev. B. F. Boller, now pastor of the Edwards Congregational Church in Davenport, Ia., was a pastor in Sedalia at the time of Mr. Murphy's Blue Ribbon campaign there. Writing under date of June 7, 1894, Mr. Boller thus describes the results of the Murphy movement:

"Sedalia, a thriving, enterprising commercial and railroad center of 30,000 people, located in the central part of Missouri, had for years been noted as a disturbing element in a storm belt of strikes and labor agitations, but

has become equally well known as the 'Prairie Queen' famed for large benevolence, generous hospitality in the entertaining of conventions of all sorts and sizes, and for her signal aggressiveness in various reformatory and revival movements. During the nearly eight years while I was pastor of the First Congregational Church in that city there was not a year in which our churches were not visited by a gracious revival. Especially notable was the revival of January, 1887, under the direction of the well known evangelist, Major J. H. Cole, when Sedalia was mightily moved from center to circumference. The work, which was a union work on the part of all the Protestant churches, resulted in the conversion of over 2000 souls and in the addition of 800 members to the churches, among whom were leading business men, others who had been notorious gamblers or drunkards, as well as some saloon keepers.

"The churches received new spiritual life, and Sedalia came to be known for its marked religious tone, and for being the best equipped of any city of its size in the West in the beauty and commodiousness of its church buildings, and for the church loving character of its people. Nevertheless the prevailing apathy of the people in general regarding the evils of intemperance, and the lawless depredations of the saloons, were a subject for unceasing

lamentation on the part of pastors, Christians, and those moral men who were interested in the promotion of temperance.

"In the fall of 1891 a decision was reached by the pastors of Sedalia to inaugurate a temperance campaign under the leadership of Mr. Thomas E. Murphy. 'Ned' and his devoted and helpful 'Maggie' came to the city in October and remained there for nearly four weeks. The work proved to be a second great revival, and in its sweeping character and influence for good can never be forgotten. To-day there are no two persons so lovingly and tenderly remembered in Sedalia, or who, if they should revisit the city, would be received with as hearty enthusiasm as 'Ned' and 'Maggie.'

"The whole city was aroused to a moral earnestness, never before experienced, regarding the duty of temperance. The influence of that revival has persisted and is still very perceptibly felt up to the present time. Many who had before Mr. Murphy's coming been entirely indifferent to the saloon and its evils, now view the matter in an entirely different light. Homes, long filled with the darkness and blight of a great curse which had transformed them into a very hell, the fathers and husbands into murderers and the children into vagrants and beggars, were again made radiant with cheer and hope; hearts that seemed to

feel nought but sorrow were turned manward and Godward, and were made to realize the saving power of brotherly sympathy and Christian charity. Never before had our churches and their pastors such a marvelous demonstration of that innate hopefulness so characteristic of our dear Brother Murphy, with his great heart that feels for the lowest vagabond, so characteristic of the Master himself—that hopefulness of love that saves to the uttermost, a love which takes in the whole world and its depth of sin and suffering.

"The next best thing to faith in God, and the peace of it, is faith in our fellow-man, and that was a treasure 'Ned' Murphy had not lost—nay, he had retained it in all its pristine, childlike purity and enchanting attractiveness; hence his success. He never loses sight of the image of God in his brother, however low fallen, or of the fact that that brother is still a man and has a chance to rise. On the other hand he never lets go his hold on God, the omnipotence of love to reach and to save. To some of us it was a lesson and a revelation never to be forgotten. The miracles of grace wrought upon some of the most abject and seemingly hopeless cases were truly wonderful. It was a touch of the heart of God, and many said they had never seen it before in this wise.

"As the visible result of the movement in Sedalia some 3000 signed the pledge and put

on the Blue Ribbon. A permanent organization was formed, known as 'The Murphy Club.' The work was continued in the churches resulting in additions to their membership, a better observance of law and order, and a marked turning toward righteousness in all social, municipal, and religious affairs and interests. From many a redeemed heart and home goes up the unceasing prayer: 'God bless "Ned" and "Maggie" Murphy.'"

In the autumn of 1893 Mr. Murphy conducted a temperance campaign of unusual success in a conservative New England city, a city noted for its universal devotion to business, and one hard to move out of the beaten path. An article summing up the results of that campaign after the first freshness of excitement had passed away appeared in the *Independent* in its issue of June 14, 1894. The article says:

"It is over six months now since Thomas Edward Murphy, the 'temperance toiler,' as the reporters are fond of calling him, conducted a four weeks' campaign in Waterbury, Conn., a city of about 40,000 inhabitants. It was a time of wonderful awakening on the temperance question. For nearly thirty consecutive nights the largest hall in the city was packed with audiences of more than 2000 each, to listen to the same stories of appeal as they were reiterated in the wonderfully 'taking' manner which is 'Ned' Murphy's own. That of itself,

is the achievement of genius—to hold such audiences consecutively on a hackneyed theme for a month of nights. The outward and visible sign of an inward and spiritual grace was a grand total of 10,000 pledge signers, more than a quarter of the people in the town. Of course a large number of them are women and boys, and another large number are men who would not drink in any case, or at least would not drink to excess. But, after making a fair allowance for all these classes, there still remain thousands ranged on the right side; thousands perhaps saved—certainly if true to their pledges—from the curse of the liquor habit. Even so general and unaggressive a personality as Murphy's—unaggressive toward those who differ with him as to method, while themselves believing in self-restraint if not in total abstinence—cannot escape criticism at least, if they do escape active opposition. So there were not a few to predict that, when the excitement had died out and Murphy himself had gone away, the results of his work would in the main pass away too. One such hostile critic describes Murphy's work in Waterbury as 'a campaign of entertainment and emotion,' adding that these were poor foundations to build on permanently. Mr. Murphy's friends, those who believed in his methods and his work, realized as fully as his critics that there was ground for such prediction, and that Mr.

Murphy had only sowed the seed while others must see to it that tilling was carefully done and the harvest garnered. So no sooner was his work closed than they organized, in every way that good sense suggested, to make the results permanent. The story of what they have done is interesting and significant, and may prove suggestive to others elsewhere who are working for the promotion of practical temperance.

"First and foremost Mr. Murphy's friends determined to see to it that the 'reformed men,' the reclaimed drunkards who had signed the pledge and put on the Blue Ribbon, should be kept from falling back into their old ways if it were possible to accomplish this. On the very first Sunday after the close of Mr. Murphy's campaign, the Waterbury Temperance Reform League was organized. Only reformed men were first invited to join it, although later those interested in the cause have been admitted. The membership at the start was about 400, and it is now—six months later—about 600. The League meets every Sunday afternoon in the principal opera house of the city, and the attendance has been continuously very large, on most occasions filling the house. The choice of a president was most fortunate, the Rev. Mr. Nichols, a Baptist pastor of the city, himself a reformed man, who possesses good sense, strong feeling, and considerable

humor. He has held together this body of men, once the slaves of an imperious appetite, in almost unbroken ranks for six months, as there have been known to be so far but six cases of positive backsliding.

"Mr. Nichols's methods included, first, impressing it upon the members of the League that it was their League and no one else's—that it was not a charity affair—and that they must pay for it out of their own pockets. The expenses are met by the collections which are taken up every Sunday afternoon at the regular meeting of the League. At the date of writing the League has quite a little balance in its treasury. Next, President Nichols insisted that the offices of the League must be filled by conspicuous reformed men. This was simply carrying out the idea that the League was the men's own. Third, as Mr. Nichols himself puts it, 'the men are not preached at or lectured to.' The character of the meetings is rather that of an experience meeting, the men themselves telling of their temptations and victories, and of their slips—if they had made any. There are also recitations and good, hearty singing, with occasional addresses by outsiders, clergymen, and others. The men are encouraged to watch over and stand by one another. If any member of the League is absent from one of the regular Sunday afternoon services, his absence is noted, other mem-

bers of the League look him up and make kindly inquiries as to the reason. 'There are two things,' says Mr. Nichols, 'which have been kept before the men as reasons why they should hold out. The first is that God commands it, and they cannot honor and obey him by drinking. The second is the magic of the word "home"—home as it was when drink ruled and ruined it, and home as it is and as it will be, now that they have signed the pledge, if they will only keep true to their vows.'

"Mr. Nichols believes that for the worst cases the best method is to get the men into the League first and into the churches afterward. The reformed man has a great horror of being preached at. So, when clergymen visit the League, Mr. Nichols warns them not to be professional, not to attempt to urge the men to attend church services. Let that come naturally, he says, and of itself. If the clergymen meet the members of the League as men to men, the members will feel the attraction and will be drawn to the churches naturally and of their own volition.

"A good deal of space has been given to the work of the League, because it has proved a unique success along the most difficult of reformed lines—the permanent reclamation of those temporarily snatched from the drink habit. But what is being accomplished by the League is only a part of what is being

done in Waterbury to make permanent Mr. Murphy's work. In connection with the various churches, associations known as Yoke-Fellow Bands have been established, while two Roman Catholic churches have similar societies, one of them very large. These Catholic societies have been greatly stimulated and quickened by Mr. Murphy's campaign, and their present activity is largely due to his visit. This is of great value in a city like Waterbury, which has a large Roman Catholic population.

"Perhaps as good an example as any of these church auxiliary associations is the Helping Hand Society of the Second Congregational Church, the church with the largest membership of any of its denomination in Connecticut. The Rev. Dr. J. G. Davenport, pastor of the church, thus describes the society: 'It contains a hundred members, all men, of whom 54 have used liquor to a greater or less extent, in most cases a "greater" than a "less." A number of the members signed the pledge while Murphy was here; the others, all of them, as a result of the influences then set in motion. We meet on Sunday evenings after the public services. The Rev. Mr. Hollister, my assistant, the president, presides. Brief devotional services are followed by brief remarks, often from all who are present. The men tell of their trials and their victories, and if they have fallen, as has occurred two or three times,

they confess their fault, ask forgiveness, and renew their covenant to sobriety. There is a short form of initiation in which the candidates come forward and recite the pledge, which is essentially Murphy's. Then all the members repeat the pledge with them, thus weekly renewing their vows. There is great informality at all the meetings. This is encouraged. The men "get off" humorous remarks, applaud, laugh, do whatever they please almost, but everything is cordial and helpful. Much is made of the "Helping Hand" idea, everybody shaking hands with everybody else before the meeting breaks up, and every brother continually trying to aid every other brother. Many have found work and have been variously assisted through the "Hand." On three occasions societies in the church have given receptions to the Helping Hand, furnishing music and recitations and serving refreshments—this by way of encouragement. The influence of this little society has been great. The *esprit de corps* is marked. I am confident that it has exerted a genuine power for good among its members.'

"This society, it may be added, is typical in its work and methods of the other societies connected with the other churches of the city. It is at once seen how much Christian activity has done and is doing to make permanent the results of the Murphy campaign.

"In addition to the work of the League and of the churches, there has also been organized the Waterbury Council for Temperance Work, a body composed of representatives of the various churches and of the temperance, benevolent, and philanthropical societies of the city, as well as of such other citizens as are nominated and elected. The organization meets once a month to discuss the various phases of temperance and reform work, and the initiation of movements of a helpful character. So far its principal achievement is the raising of $3000 capital with which a coffee house has been started. It was patterned on the very successful coffee house now for some years an institution in Bridgeport, of which the Rev. Mr. Lewis has been the moving and controlling spirit, and which has paid the ordinary commercial rate of interest from the outset.

"But these various organizations do not by any means limit the tangible results of the Murphy campaign in Waterbury. A well known resident and close observer says that not for fifty years has there been in Waterbury a practical interest in temperance at once so deep and so general. He thinks that it has touched all classes, and disposed all classes to work together toward the common end. It has been a reasonable, broad-minded interest. The absence of any thing approaching fanaticism or the spirit of denunciation has been note-

worthy. The movement has been characterized throughout by Murphy's own spirit, that of tolerance for those who differ, and of the exaltation of a sober and pure life and character. It's motto has been: 'Overcome evil with good.'"

The work in Waterbury notably illustrated one valuable characteristic of "Ned" Murphy's campaigns, speaking generally, namely, the way in which they bring together Protestants and Roman Catholics in the most harmonious relations.

Says a Waterbury newspaper in describing the first of the special Murphy meetings for Roman Catholics: "There is no excuse or necessity for disguising the fact that the Murphy meeting at St. Patrick's hall on Saturday night was one of the most important, all things considered, of any Mr. Murphy has yet held in Waterbury. It was a meeting of cheers and enthusiastic applause. The hall, which is the largest parish hall in Waterbury, was entirely too small, and an audience of 1200 squeezed itself into an apartment which will seat about 700. Of these 248 signed the Blue Ribbon pledge, while 200 added their names to a membership roll of a total abstinence society which is to be organized in the parish. It would be useless to try to describe the enthusiasm which prevailed. Dr. Davenport, pastor of the Second Congregational Church,

the Rev. Mr. Barton, pastor of the First Methodist Church, and the members of the Blue Ribbon Protestant committee were received with hearty applause when they entered. The Immaculate Conception Church committee was on hand to help, and on the stage were a number of prominent parishioners. In the absence of the pastor, the Rev. J. A. Mulcahy, Mr. Murphy was introduced by the Rev. Father Kennedy, who announced that Father Mulcahy would arrive later."

Mr. Murphy's own speech was characteristic. A short quotation may not be out of place. Mr. Murphy said: "We have reasoned together on this question, not as Protestants, but as lovers of the old Stars and Stripes, as American citizens who believe in the greatest good for the greatest number. I thank God with reverence inexpressible for the work of the Catholic total abstinence societies. When I was in Cork I went to the cemetery and uncovered my head beside the grave of a man who closed his church and went up and down through all Ireland, until over 1,500,000 had signed the pledge for total abstinence. He went to England and his eloquence was heard in the House of Commons. He boarded a transatlantic steamer and landed in these United States and his tour was like the progress of a triumphal procession. I allude to that sainted priest Father Mathew! His memory will be ever green and watered by

the tears of affection. As Irishmen we have a worthy patron to follow and an illustrious example to imitate. I love to linger on the evidence of his great catholicity and broad experience. At the end of one of his immense meetings in New York, as the pledges were being signed, a man came up to him and said, pointing to another: 'Father, here is an Orangeman.' 'I wouldn't care if he were a lemonman,' was Father Mathew's answer, 'as long as he signs the pledge.'"

Both of the Protestant clergymen, Dr. Davenport and Mr. Barton, made addresses which were enthusiastically received, and they were followed by the Rev. Father Mulcahy the pastor of the principal Roman Catholic church in Waterbury, who had arrived in the meanwhile, and who said:

"I came into this hall half an hour ago intending to do myself the honor of coming on the platform, but I felt such an interest in what was being said that I could not bear to miss any of it or to interrupt the speaker: I came to listen, not to speak. However, I will say that I trust you will not soon forget the important truths to which you have listened this evening. Every word should be an inspiration to a brighter and nobler life. I have no doubt that if we could continue in the disposition kindled by these burning and eloquent words, there would be no need to take any pledge at

all. But why should you not persevere in the good resolutions I am sure you have already made? Some say that they have been carried away by the speaker's eloquence. But I tell you that no one can paint too vividly the horrors of the drink habit. The tongue of the greatest orator who ever lived would fail in attempting it. Go to your homes and do not say that you were carried away by the excitement of the occasion. These truths, vivid as they are, fall far below the real truths. When the best thoughts have been awakened within you, when the real evils of the drink habit have been portrayed, when the hand of truth has torn aside the veil with which alcohol has deceived you, then is your mind the keenest and the most reasonably fixed to resolve that nothing shall induce you to change your resolution. These truths are true to-day as they will be true to-morrow. They are as true as God himself, and I hope that next year and the year after, and all down the years, you yourselves will be true to the inspiring words you have heard to-night. May no future lethargy on your part cause you to violate the manly resolutions you have here and now made."

Other meetings for Catholics followed the one just reported. In one of them in the Church of the Sacred Heart, for the second time in the history of Waterbury, Protestant clergymen occupied seats behind a Roman

Catholic chancel rail. In measuring the permanency of the Murphy movement such incidents as this must be given their true importance. They do not of course appear in the Blue Ribbon statistics, and they are lost in the totals of the hundreds of thousands who have signed the pledge. But they nevertheless represent a very strong force which has been born for the furtherance, not alone of temperance, but of all other movements which make for righteousness.

The story of what the Murphy campaign has done in three selected places has thus been told. These three places differ very greatly from one another. One is a rather small town where the dominating influence of a few men is very apparent. Another is a typical Western city with all the enthusiasm and "go" characteristic of the West, and also with that freedom from cant which does not conceal vice, but which forces it upon public attention. The third is a busy manufacturing city in Connecticut, where the business spirit dominates everything else, where conversatism prevails, and where reform movements of any sort find it hard work to secure a hearing, owing to the absorption of the people in other matters and to their indisposition to leave the customary routine. In all of these places the community life has received a new impetus and has undergone a change which is permanent and lasting,

owing to the radical character of the upheaval following the appeals and methods of "Ned" Murphy. Such a change and such an impetus must by the very nature of things extend far beyond the limits of the propagandism of a single idea. One cannot be stirred in his spiritual nature on one side and be left unstirred on the other side. An awakened conscience is sensitive not only to the call of one duty, but to the calls of other duties. This is so evident that it needs no elaboration.

An admiring friend of "Ned" Murphy has said that if he were only as great as an organizer as he is in other departments of temperance work he would be the phenomenal success of the age. But it is very much to be doubted whether the genius for organization and the genius of spontaneousness are not essentially antagonistic. A man who was an organizer, it is safe to say, would never be a "Ned" Murphy. For this reason the duty of organization, of harvesting and perpetuating the results of one of "Ned" Murphy's campaigns, is a duty that must be assumed by his friends and the friends of the temperance cause in the places where he labors. In assuming that duty, such friends appreciate that they are acting simply under his inspiration, and are really building with what he has given them. This side of the permanency of "Ned" Murphy's work was well brought out in a little poem

read by the Rev. Dr. J. G. Davenport, pastor of the Second Congregational Church in Waterbury, at the opening of the "Wayside Inn," a coffee house established in that city by the temperance friends Mr. Murphy had made there. A portion of this poem is as follows:

And so the fun and laughter
Show fruitage ripening after!
And so the telling story
That wrapped our "Ned" in glory,
And so the wit and humor
The incident and rumor,
The quaint, incisive saying
That set a soul a-praying,
The word so sweet and tender
That only he could render,
The period bold and thrilling
That captured souls unwilling,
The language strangely winning
That caught and held the sinning,
The handgrasp warm and thawing
With its magnetic drawing,
The gesture while yet taking
That set the platform quaking,
The shrewd, pathetic pleading
The climax oft succeeding,

The conquests high and lowly
Of lives till then unholy,
The campaign we remember
That cheered the dull November,
This yields its harvest yellow,
Its fruitage rich and mellow!

From out its waves of feeling
To every soul appealing,
From out the toss and foaming
That seethed among the gloaming.
Like Venus from the surges
The "Wayside Inn" emerges!
Here, grandest of surprises!
The stately mansion rises,
In broad proportions builded,
Uplifted, garnished, gilded,
By the voice to which we listened,
By the wit that gleamed and glistened,
By the pathos and affection,
By the wise and kind correction,
By the soul that like an ember
Glowed amid the gray November!

Here the Blue should flaunt and flutter
And its touching story utter
Of the man who here contended
With a kindness never ended;
Reasoned with and charmed his hearer,
Making truth forever dearer!

It is of course a great gratification to Mr. Murphy's friends when months and years after one of his campaigns they can point to visible and tangible results of what those campaigns accomplished; to organizations of reformed men for mutual helpfulness and loyalty to their pledges, and for persuading others to take the same pledge; to a new spirit in the churches of aggressive activity in temperance work; to coffee houses and clubs which can in a way

compete with the attractions of saloons. But when all has been said that can be said of these outward tokens of a changed community attitude toward temperance, it still remains true that only a small part of the story has been told. We are all too much disposed, in examining such a work as that of "Ned" Murphy, to lay too great stress on the presence or absence of organization as a test of its real effectiveness. We overlook a great number of individual lives which have been turned from misery to happiness by taking and keeping the pledge, instances which can be known only to observers in limited circles here and there. "Ned" Murphy himself is continually encountering the evidence of what the seed sown here or there had brought forth in those isolated cases which cannot be grouped together by the compiler of statistics. After his meetings again and again have come to him greetings from his converts of the years gone by, converts perhaps made on the other side of the ocean or in some place in America distant hundreds and thousands of miles from where he is then laboring. And the stories which these converts tell are perhaps his chief satisfaction. For they are assurances that his words have not fallen on stony ground, but have sprung up and borne fruit.

It has already been said in the previous chapter that the individual is taking on a new value in the scheme of modern scientific charity. The

new gospel of personal contact demands recognition of the tie which unites us all in a common brotherhood, however we may be apparently separated class from class. It looks not so much to organization and to reaching men in the mass to accomplish results as to the touch of one hand on another.

This is a curious return in an untheological age to the idea which governed the most theological age of recent history. In his celebrated essay on Milton, which gave him a national reputation when he had barely passed twenty, Lord Macaulay wrote: "The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and external interests. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of that great being, for whose power nothing was too vast and for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil they aspired to gaze full upon his intolerable brightness, and to commune with him face to face. Hence arose their contempt for terrestrial distinctions. The difference between the

greatest and meanest of mankind seemed to vanish when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. . . The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined before heaven and earth were created to enjoy a felicity which should endure when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist and the harp of the prophet. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!"

This was the position of the individual in the scheme of the old Puritan theology. The revolt from that theology has been as complete as it is possible to conceive. Nevertheless the return to belief in individual salvation, using the phrase in the sociological sense, has been of late years distinctly marked. It will not do,

then, in saying a final word on what "Ned" Murphy has accomplished for the promotion of personal temperance, to leave the individual results out of sight. They are, after all, its most important results. The individual lives not for himself alone. He transmits his characteristic traits, whether for good or for bad, to the individuals who are to succeed him in the next generation. Society itself can never be reformed, whether it be a question of temperance or any other ethical question, until the individuals composing it are living by a standard of self-control, sobriety, and abstinence.

Here we come to another great truth which has been established by modern scientific investigation of social problems. Despite the increased importance attaching to-day to the individual, it is found to be the family and not the individual that is the unit in society, as the molecule and not the atom is the unit in the physical world. The trend of all modern charitable work is toward classification. Those who are sociologically educated are trained to look upon individual cases as parts of groups and to shape their efforts of adjustment accordingly. Thus while some radical thinkers are challenging the necessity of the marriage relation to the best development of society, the practical sociological student in his work in the slums is basing that work upon the integral character of the family as an institution.

It is thus seen how close to the lines of the best modern thought is the work of "Ned" Murphy. In all that he says of the family and the home, he is in accord with the latest scientific principles of sociology, for he is working for the preservation of the unit of society. In so far as he here succeeds—and his success in this regard is unchallenged even by his critics—he is achieving the most permanent of all results, for he is building not for a day but for generations.

THE END.

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